



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600092053P



HISTORY
OF THE
KINGDOM OF JUDAH,
FROM THE
Death of Solomon to the Babylonish Captivity.

BY
FRANCES M. WILBRAHAM.

LONDON :
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.

M DCCCLIX.

110. d. 360.

LONDON :
PRINTED BY JOSEPH MASTERS AND CO.,

ALDERMAN STREET.



NOTICE.

THE writer has attempted in this little work to delineate the history of the Kingdom of Judah during the 376 years in which it stood apart from Israel, governed by successive descendants of the house of David.

She ventures to hope that other young persons besides the nieces and nephew for whom it has been compiled may find it a help towards the study of that most interesting and instructive portion of Sacred History.



CONTENTS.

CHAPTER I.

REHOBOAM. 975 B.C.	PAGE 1
----------------------------	-----------

CHAPTER II.

ABIJAH. 958 B.C.	13
--------------------------	----

CHAPTER III.

ASA. 955 B.C.	20
-----------------------	----

CHAPTER IV.

JEHOSHAPHAT. 914 B.C.	30
-------------------------------	----

CHAPTER V.

JEHORAM. 889 B.C.	51
AHAZIAH. 885 B.C.	54
ATHALIAH. 884 B.C.	57

CHAPTER VI.

JEHORAM OR JOASH. 878 B.C.	64
AMAZIAH. 839 B.C.	69

	PAGE
CHAPTER VII.	
UZZIAH. 810 B.C.	75
CHAPTER VIII.	
JOTHAM. 758 B.C.	84
AHAZ. 742 B.C.	86
CHAPTERS IX., X., XI.	
HEZEKIAH. 726 B.C.	93
CHAPTER XII.	
MANASSEH. 698 B.C.	124
AMON. 643 B.C.	132
CHAPTER XIII.	
JOSIAH. 641 B.C.	133
CHAPTER XIV.	
JEOAHHAZ. 610 B.C.	148
JEOIAKIM. 610 B.C.	150
JEOIACHIN. 599 B.C.	154
ZEDEKIAH. 599 B.C.	155

HISTORY
OF
THE KINGDOM OF JUDAH,
FROM THE
Death of Solomon to the Babylonish Captivity.

CHAPTER I.

REHOBAM.

“Now all these things happened unto them for ensamples.”—1 *Cor.* x. 11.

“Chased and wounded birds are we,
Through the dark air fled to Thee,
To the shadow of Thy wings,
Lord of Lords, and King of Kings.”

MILMAN.

SOLOMON, the mighty King of Israel, with whose acts and glories we are familiar from childhood, died in or about the year 975 before CHRIST. A heavy cloud hung over his last days. The strange wives whom he had taken to himself, in defiance of the law of God, drew him into the worship of idols. He made himself and his people poor by building stately palaces, keeping up an immense

and costly household, and maintaining numerous horses and chariots. These expenses obliged him to lay heavy taxes on the twelve tribes, and they, forgetful of former benefits, learned to look upon Solomon as a tyrant. He died in or about his fifty-eighth year, having forfeited by disobedience the promise of long life which God had made to him.

Solomon's eldest, if not only son, Rehoboam, succeeded him on the throne. His mother, Naamah, was an Ammonitess, one of that "infamous nation" whom David had brought under tribute, after taking their capital, Rabbah, the "city of waters." Rehoboam's first steps, on becoming king, display so rash and wilful a temper, that we should have been apt to suppose him a mere boy, had not the sacred historian mentioned that he had reached the age of forty-one. He repaired to Shechem, where "all Israel," that is, the elders and heads of each tribe, were met to make him king. Let us dwell for a moment on the history of this city, called in other parts of the Bible Sichem or Sychar, and which for some hundred years had been a place of great note in Israel. It belonged to the warlike tribe of Ephraim, and stood in a narrow gorge between Gerizim and Ebal, the awful "mounts of blessing and cursing." Here the sons of Jacob once fed their flocks; here the bones of Joseph were buried by the tribe of Ephraim; here Joshua, when about to die, caused the people of Israel to renew their solemn covenant with God, and set up a great

stone under an oak, as a witness to them and their children for ever. Shechem was appointed one of the three cities of refuge on this side Jordan, and even in Joshua's day was enclosed with strong walls, and inhabited by a turbulent race. It was beaten down, and sown with salt by the usurping judge Abimelech, but shortly rose again; and from its position on the highway that ran from north to south of Palestine, became a great thoroughfare for traders and travellers. It will interest you to know that Shechem is still a flourishing town, with a population of 12,000 persons. It is called Naplouse, and is a beautiful object to the traveller, with its many domes and turrets embosomed in gardens, and vine and olive-yards. Mount Gerizim, a bare and lofty hill, overhangs it, and is so much venerated by the inhabitants, that they affirm that the waters of the Flood never covered it.

Here, then, let us picture to ourselves the multitude, with their white turbans and flowing robes, advancing to meet their king. They came in a spirit of discontent, and their leader was the ambitious Jeroboam, son of Nebat. This man had been made by Solomon ruler over Ephraim and Manasseh; and it appears that, presuming on that monarch's favour, he dared to aspire to the throne. "Thou shalt reign according to all thy soul desireth," was the solemn message sent to him by that God Who searcheth the hearts, and in Whose hand he was a chosen instrument to punish the apostasy of Solomon's

house. Not content to wait the fulfilment of this prophecy, which had been spoken by Ahijah of Shiloh in Solomon's lifetime, he so conducted himself as to arouse Solomon's jealousy. That king attempted to kill him, but he fled to Egypt, and there dwelt, till, on the accession of Rehoboam, the people "sent and called him."

He now, "and all Israel" with him, thus addressed the king: "Thy father made our yoke grievous; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

There seems to have been a mixture of truth and falsehood in these complaints; for if the Jews had been heavily taxed to gratify the late king's vanity, they had on the other hand lived in great peace and safety many years. Silver had "become as common as stones," and the slavish works exacted by Solomon had been performed by foreign, not by Jewish hands.

Rehoboam bade the people depart, and return in three days for an answer. He then turned to his father's aged counsellors, and asked their advice, but, as often happens, with little intention of following it. They made answer, "If thou be kind to this people, and please them, and speak good words to them this day, they will be thy servants for ever." But the younger men who had grown up with him gave far other counsel, and such as suited better with his haughty temper. Urged on by them, he made that memorable reply to his people, "My father

made your yoke heavy, and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." These scorpions, be it observed, were long strips of leather, garnished with iron spikes, and used in cruel scourgings. Then the enraged people cried out, "What portion have we in David? and what inheritance in the son of Jesse? To your tents, O Israel; now see to thine own house, David!" Thus did a fickle, thankless multitude insult the memory of that glorious king, who had ruled them prudently with all his power. It was well for David that his record was on high, not merely written in those faithless hearts.

Judah and "little Benjamin" remained true to their allegiance, but the other ten tribes at once departed to their tents. There is an old saying of the heathens, "Whom the gods would destroy, they first blind:" that is, the ALMIGHTY withdraws from them His HOLY SPIRIT, long grieved and insulted, and leaves them to their own devices, which are but foolishness. Rehoboam's next act was a proof of this: he sent as ambassador to the rebels Adoram, head collector of the taxes, a man whose very presence must have been odious to them. They, in their fury, fell upon this officer, and "stoned him with stones that he died." The news of this dreadful act turned Rehoboam's insolence into terror, and he made speed to get him into his chariot, and fled to Jerusalem.

Thus the kingdom was rent in twain. The rebellious tribes chose Jeroboam to reign over

them, and rallied round him at Shechem, which he enlarged and beautified, raising it to the dignity of a royal city.

A goodly portion was still left to Rehoboam. Look at the map, and you will see that the territory peopled by the tribe of Judah was a wide expanse, bounded on the south by Edom, on the east by the Salt Sea; on the north it touched on Benjamin and Dan, on the west upon Dan and Simeon, which divided it from the Mediterranean Sea. According to the dying prophecy of Jacob, Judah was still first in rank among the tribes, him "whom his brethren should praise," and from whom the "sceptre" was not to "depart" till Shiloh should come. Notwithstanding many grievous falls, its people were far less corrupt than their brethren; they were brave, wise, and loyal, zealous for the honour of God, lovers of peace, yet terrible to their enemies. The land they dwelt in was mostly rich and fertile, and rendered doubly so by their industry. It abounded in wheat and barley; groves of olives, with their grey stems and foliage, clothed the lower slopes of the hills, and yielded a plentiful supply of oil. The pomegranate, with its scarlet blossom and luscious pear-shaped fruit; the fig, with its broad, glossy leaf; the vine, whose rich bunches make glad the heart of man, ministered food to them. The date-palm, now rarely seen in Judea, was then a common tree; and so was the carob, or locust plant, the pods of which are believed to have been the husks eaten by the Prodigal Son. The oak and

terebinth, or turpentine-tree, supplied timber; wild honey was found in abundance in the woods; and pasture for sheep and cattle in the plains. Nearly every hill appears to have been crowned with a town or village, and its stony sides turned into green terraces by the untiring industry of the people.

The children of Benjamin were few in number, and occupied the smallest of the twelve portions into which Palestine had been divided. Their country was bounded on the south by Judah, on the west by Dan, on the north by Ephraim, on the east by the river Jordan, which separated them from Reuben. It was a wild, rocky district, and its woods and caves were frequented by bears, lions, hyenas, and other beasts of prey. It was intersected by deep gorges, down which the winter torrents poured fiercely, dwindling in summer to small, gentle rivulets. Some parts of this district were fruitful and carefully tilled; but, as a whole, the Benjamites loved the arts of war better than those of peace. They were expert archers and slingers, and noted for fierceness and cruelty. From their hill-forts they often rushed down upon the rich plains of Philistia or the Jordan, carrying terror wherever they went, and returning home loaded with spoil. Thus the smallest of the tribes became the most feared, and earned the title given to it in Scripture, of "Little Benjamin, their ruler." Saul, first King of Israel, sprang from Gibeah of Benjamin, a circumstance which added much to the pride of this tribe. S. Paul, when

writing to the Philippians eight hundred years later, alludes to this pre-eminence, and counts it among the privileges of his birth that he was of "the stock of Israel, of the tribe of Benjamin."

A portion of the Benjamites joined the standard of Jeroboam, and made over to him the towns of Bethel and Jericho. This is not surprising, when we consider their close alliance with the revolted houses of Ephraim and Manasseh, like them sprung from Jacob's beloved wife Rachel. We should rather wonder that so many remained true to Rehoboam. One reason for this might be, that his chief residence, the royal and priestly city of Jerusalem, belonged partly to them, and partly to Judah. Both tribes took equal pride in it, and for many years had made common cause against the Jebusites, who till David's time had occupied its stronghold of Zion.

No sooner had Rehoboam recovered from the panic caused by Adoram's death, than he collected all the warriors of Judah and Benjamin, 180,000 chosen men, and prepared to march against the rebels; but the expedition was put a stop to in a very unexpected and solemn manner. God sent His prophet Shemaiah to the camp with this message: "Ye shall not go up nor fight against your brethren, the children of Israel; return every man to his house, for this thing is from Me." Rehoboam submitted at once to the heavenly mandate. He dismissed that great host, and prudently applied himself

to strengthening what remained of his kingdom. He put garrisons in the fenced cities which bordered it, stored them with shields and spears, with oil and wine, and placed his young sons in them, to watch over and secure the loyalty of their inhabitants.

As time went on, the wicked and worldly policy of Jeroboam brought fresh strength to Judah. He forbade his subjects to worship at Jerusalem, and he set up rival temples at Dan and Bethel. This latter was called "the king's house," and had its "high priest" and lower orders of priests, of man's appointment, not of God's. The "noise of songs" and "melody of viols" were heard there, burnt-offerings and meat-offerings were daily offered, and Jeroboam's own hand burnt incense on the altar, in open disobedience to the Law of Moses. Near this altar stood the famous statue of the Golden Calf, set up, it is thought, in imitation of the bull Apis, worshipped in Egypt. The Feast of Tabernacles and other high days were celebrated here, but at a time and place unauthorised by God, and therefore hateful in His sight.

Many holy priests and thousands of Levites refused to join in this schismatic worship. It is refreshing to think of these good men, who gave up house and home, lands and income, rather than sin against God. They found means of escaping the tyranny of Jeroboam, and took refuge at the Altar in Jerusalem, so dear to every true heart. Their brethren received them with open arms, and their bright example was

followed by many pious laymen from the northern kingdom. "After them," says the sacred history, "out of all the tribes of Israel, such as set their hearts to seek the LORD GOD of Israel came to Jerusalem to sacrifice to the LORD GOD of their fathers; so they strengthened the kingdom of Judah, and made Rehoboam strong."

All went well for three years, but at the end of that time Rehoboam forgot the warnings and mercies he had received, and once more gave the reins to his passions. He forsook the law of God, took to himself more wives, and by degrees fell into such gross idolatries, as exceeded those of Jeroboam. Many of his people fell with him, and they built altars on the high hills and under the groves, and practised there the abominable rites of the heathen.

Punishment followed quickly. Shishak, King of Egypt, stirred up, perhaps, by his ally Jeroboam, came up against Jerusalem. This prince is said by the Jewish historian, Josephus, to be the same whom profane writers call Sesostris. One of them, named Herodotus, tells us that he was bent on conquering the world. He marched as far as India and the borders of China, built a hundred temples in the countries he had subdued, and set up pillars on which his name is inscribed as "King of kings." His army now consisted (2 Chron. xii. 3) of twelve hundred chariots, threescore thousand horsemen, and people—that is, foot soldiers—without number, from Libya, Ethiopia, and the country of the

"Sukkiims," or dwellers in caves. To this swarthy multitude, Rehoboam "gave up the city, without striking a stroke."¹ The fenced cities likewise fell before them; but we are not told whether Rehoboam's children perished in their ruins, or not.

At this awful crisis the prophet Shemaiah reappears: a second time GOD sends him to Rehoboam, and to the guilty princes who "were gathered together to Jerusalem, because of Shishak." He thus addressed them: "Thus saith the LORD; Ye have forsaken Me, and therefore have I also left you in the hand of Shishak." How pointed is the rebuke here conveyed: "Ye have forsaken Me for idols, and therefore have I given you up into the power of an idolater." It reached even those hard hearts, and they humbly and sorrowfully owned "The LORD is righteous."

Their repentance, though imperfect, appears to have been sincere,—for the time, at least; and GOD mercifully accepted it, and saved them from utter destruction. He permitted Shishak, however, to pillage the city: the gold and gems which adorned the Temple, its treasures, and those in the royal palaces, were carried away. "He took all," says the sacred writer, "even to the shields of gold placed by Solomon in the house of the forest of Lebanon." Thus did GOD let them feel the difference between Him and all other lords and masters; and how much hap-

¹ Josephus.

pier they were under His gentle sway, than under the yoke of a foreign oppressor.

We hear little more of Rehoboam after this ; for the last twelve years of his reign were marked by no great events. As his reformation had been but partial, so the deliverance vouchsafed him by GOD was partial too. A harassing border warfare was kept up between his subjects and Jeroboam's ; but he held his ground, and even gained the advantage in these skirmishes, by the help of his valiant son Abijah. We are told that he replaced Solomon's golden shields by brazen ones, which were carried by his guards or "runners" when they attended him to and from the house of the LORD. These words show that Rehoboam paid some attention to public worship ; but, alas ! the sacred historian adds, "he did evil, because he prepared not his heart to seek the LORD:" thereby conveying to us the impressive lesson, that no outward form, no homage of lip or knee, is of any value in the sight of GOD, unless accompanied by the devotion of body, soul, and spirit to His service.

"And Rehoboam slept with his fathers, and was buried with his fathers in the city of David."

CHAPTER II.

ABIJAH.

“ By faith subdued kingdoms.”—*Heb. xi.*

“ What must the king do now ? Must he submit ? ”

SHAKESPEARE.

ABIJAH, son of Rehoboam by his favourite wife Maachah, the daughter or granddaughter of Absalom, succeeded his father in 958 B.C. He was a man of extraordinary talent and courage. He had been bred up to war from his youth, and was besides an eloquent public speaker. He appears to have inherited some of the varied gifts of his grandfather Solomon ; amongst others, that of composing proverbs : for we read that Iddo, the prophet, wrote down a collection of his *sayings*, as well as of his “ acts ” and “ ways.” In his days religion flourished : “ there were good things in Judah,”¹—a pure faith, a rightly ordained priesthood, just laws, and many laymen zealous for the honour of God. Abijah himself outwardly conformed to the Jewish rites, and, as we shall presently see, either took or affected to take great pride in the Temple worship ; but,

¹ This is the literal rendering of 2 Chron. xii. latter part of ver. 12.

in secret, he fell away to idols, and was no whit behind Rehoboam in impiety and profaneness. The sacred writer observes (see 1 Kings xv. 3—5) that his heart was not perfect with the LORD his God, as the heart of David had been, and goes on to draw a parallel between Abijah and his illustrious great-grandfather, in words which may perhaps call for a brief comment. When he says that David “turned not aside save in the matter of Uriah,” his meaning is this: David’s other shortcomings, such as his numbering the people, for which GOD severely chastised him, were of a nature to be atoned for by trespass offerings; these he brought in a spirit of true penitence, and “the LORD was intreated.” But the “matter of Uriah” was so heinous a sin, that the law had provided no sacrifice for it; it stands up as a pillar or monument to David’s perpetual shame; and is far oftener alluded to in Scripture than the repentance and anguish of spirit which followed it. The feature in David’s character for which he is praised in this passage is his perfect freedom from idolatry, a sin to which he never for a moment gave way. In this particular he shone brightly in the midst of a crooked and perverse generation, and earned the glorious title of “the man after GOD’s own heart.”

Abijah’s reign lasted but three years: it contains, however, one of the finest and most stirring passages in Jewish history. Tired of border warfare and constant skirmishes, Jeroboam mustered eight hundred thousand warriors, all the

fighting men in his kingdom, and set them in array against Abijah. The people of Judah had hitherto been forbidden to do more than defend themselves against their foes; but the time for pitched battle was now come, and with God's sanction they marched, four hundred thousand in number, to Mount Zemaraim, in Ephraim. This spot, afterwards called Samaria, is thus described by a modern tourist: "Six miles from Shechem, following the course of the same green and watered valley, the traveller finds himself in a wide basin, encircled with hills. . . . In the centre of this basin rises an oblong hill, with steep and accessible sides, and a long flat top." On this height we may picture to ourselves Abijah standing, with his officers round him, ready for battle, yet anxious, if possible, to avoid needless bloodshed. He asked for a parley with Jeroboam, and then addressed the following noble speech to him and to his army.

"Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever?"—they did know this truth, but refused to acknowledge and act upon it—"even to him and to his sons by a covenant of salt?"—that is, by a solemn agreement, made with sacrifice, which is always salted.

"Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord! And there are gathered to him vain men, the children of Belial."

Belial was a Hebrew word, signifying at first

a worthless person, but afterwards applied to the devil : high offenders of all sorts, false swearers, drunkards, profane persons, were called sons of Belial.

“And have strengthened themselves against Rehoboam, the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.” “Raw and ignorant of war” is the literal meaning of Abijah’s words, in which he does not altogether conceal his contempt for his father’s cowardice. He proceeds in a nobler strain :

“And now ye think to withstand the kingdom of the LORD in the hand of the sons of David ; and ye be a great multitude,” (they were two to one,) “and there are with you golden calves, which Jeroboam made you for gods.” “Have ye not,” he adds, “cast out the priests of the LORD, the sons of Aaron, and the Levites, and made you priests after the manner of other lands ? so that whosoever cometh to consecrate himself to the LORD with a young bullock and seven rams, the same may be a priest of them that are no gods !” Whoever, he here means, can bear the expense of this small offering, is enrolled at once among the priests of Bethel, without regard to his tribe or character.

He proceeds thus (and how beautiful is his description of the Temple worship, as contrasted with the senseless idolatries of Israel) : “But as for us, the LORD is our GOD, and we have not forsaken Him ; and the priests which minister to the LORD are sons of Aaron, and the Levites

wait upon their business, and they burn unto the LORD morning and evening burnt sacrifices and sweet incense; the shewbread also set they in order on the pure table, and the candlestick of gold with the lamps thereof, to burn every evening."

In these exquisite words, which breathe nothing but purity and peace, he recalls one by one, to the minds of the listening rebels, those holy rites which most of them must have witnessed in youth or childhood. In the less hardened among them, how many dear remembrances must have been awakened!—that evening lamp, fed with purest olive oil; that fragrant incense, fit emblem of accepted prayer; those loaves of shewbread, touching memorials of the manna in the wilderness, and provided for week after week by free-will offerings from the people;—all these seemed so many earnest of the presence and blessing of God. Surely none but seared consciences could withstand so touching an appeal.

The king thus concluded: "We keep the charge of the LORD our GOD, but ye have forgotten Him; and behold God Himself is with us our captain, and His priests with sounding trumpets, to cry alarm against you! O children of Israel, fight ye not against the LORD GOD of fathers, for it shall not prosper!"

"None of the great captains," says Bishop Hooker, "whose speeches are recorded by heathen writers, ever spoke more movingly than this king Abijah did." We read of no reply being made

to it, but the effect it worked must have been great, since Jeroboam at once changed his plan of battle, and resolved to try stratagem as well as force. Like a skilful leader, he detached part of his vast army, and caused them to lie in ambush in rear of Abijah's force, while he with the main body faced them.

"When Judah looked back," hearing, perhaps, the sound of arms and footsteps, they found themselves enclosed as in a net. Nothing dismayed, however, they cried to God; and the priests, according to God's command by Moses, sounded their trumpets. These, according to Josephus, were near a cubit in length, curved at the end like a bell, and at the mouth just wide enough to admit the breath. They were probably of brass, the silver ones being reserved for the feast of Jubilee. Their shrill note carried hope and exultation to every faithful heart; for it called to mind the sure promise of God, that when He heard it, He would "remember them, and save them from their enemies."

The men of Judah gave a shout, and Israel, smitten by God with terror and amazement, fled without striking a blow. A hot pursuit and tremendous slaughter followed, more than half the idolatrous army perishing in their flight. So Israel was humbled and brought low, and Abijah, following up his victory, wrested Bethel from the hands of Jeroboam. It is thought that the Golden Calf had been removed thence, as we hear nothing of its being destroyed. Jeshanah, a city eight miles north of Jericho, and Ephraim

(probably Ophrah of Benjamin) fell into the hands of the victors; and everywhere "Judah prevailed, because they relied upon the LORD God of their fathers."

Let us ask ourselves whether *we* possess such a faith, so firm a reliance on the power of God, so childlike a trust in His mercy, as may carry *us* safely through all adversities? The hour will come, to each and all of us, when nothing short of a strong and living faith will suffice; let us, therefore,

" In silence, ere that storm begin,
Count o'er His mercies, and our sin,"

and be our daily, hourly prayer, "LORD, increase our faith; make us to be strong in faith, giving glory to God."

Jeroboam did not long survive his defeat: "the LORD struck him, and he died." Abijah waxed mighty, and married many wives; but his triumph was short-lived, and death, the conqueror of conquerors, soon claimed him for his own. He slept with his fathers B.C. 955, and they buried him in the city of David, and Asa his son reigned in his stead.

CHAPTER III.

ASA.

“Ye did run well ! who did hinder you, that you should not obey the truth.”—*Gal.* v. 7.

“Not in their brightness, but their mortal stains
Are the true seed vouchsafed to earthly eyes.”
Lyra Apostolica.

It is well known to you that under the Old Testament dispensation, evil men were punished, and good ones rewarded, far more speedily than now. Long life, honour, prosperity were, as a general rule, promised to the righteous, and shame and misfortune were the portion of the wicked. Religion was then in a twilight state, as it were, and a life beyond the grave but dimly revealed ; such speedy visitations were therefore needful to enforce obedience to God's law.

The early death of Abijah was a token of God's displeasure for warnings slighted, and brilliant talents misused. The lesson was not lost on his son Asa, and no sooner had he mounted the throne than he set himself heart and soul to root up idolatry. A terrible trial of principle awaited him, for he soon learned that Maachah, his mother, or as some say, grand-

mother, was a secret worshipper of false gods. She frequented a grove, apparently in the "black valley" through which the waters of Kedron find their way to the Dead Sea; here she had set up an "image of terror and horror" said by Jewish Rabbis to have been Baalpeor, who was represented as deformed and stunted, half man and half goat. Asa cut down the grove, burnt the idol, stamped it to powder, and threw the powder into the brook Kedron. He then degraded his mother from being queen, or as it may be read, from "being about the queen," thus openly vindicating the insulted majesty of God.

"Them that honour Me, I will honour;" such is the eternal decree of the Most High, and from age to age we see its truth proved. So it was with Asa; God gave him and his land ten years of perfect rest, and he spent them, not in sloth and folly, but in the practice of all kingly virtues. He wisely called a council of the elders of Judah, and with their sanction, built fenced cities, or added fresh "walls and towers, gates and bars," to those already built. He also took measures to have an army in readiness for any emergency.

The Israelites had been too much exhausted by the fatal battle of Mount Zemaraim, to attempt to molest Asa, but danger arose in the opposite quarter. An enormous horde of Arabians, under Zerah their king, suddenly drew near to invade Judah. This wild people dwelt in the great peninsula of Arabia, which lies due south of the Holy Land. Part of it is a scorch-

ing desert of sand and bare rock, where neither grass nor water can be found. Other tracts are clothed with green pasture, where millions of cattle, sheep, and goats roam at large. The inhabitants were "a mingled people," as their name imports, composed of swarthy children of Ham, and of the wild sons of Ishmael. These descendants of Abraham by the bondwoman fulfilled the prophecy once made to Hagar, that her seed should not be numbered for multitude; like their father Ishmael, their hand was against every man, and every man's hand against them. They made war more like robbers than soldiers, and moved in immense bodies. In the present instance, they numbered not less than a million.

We may imagine how eagerly these plunderers pressed forward towards the "land flowing with milk and honey." Leaving the Red Sea to their left, and the desert with its few palm trees and stunted thorn-bushes behind them, they ascended towards the "hill country" of Judea. Then, doubtless, as now, patches of corn and vegetation marked their approach to civilised abodes, dwellings and forts studded the hill tops, and long courses of low stones (visible to this day) pointed out the boundaries or roads in use. High to their right towered the far-off mountains of Moab, and in front of them the jagged peaks of Engedi, and deep down between these further and nearer ranges lay concealed the Sea of Sodom.

A modern traveller pauses in his description of this landscape to tell us how the wild flowers

growing on all sides refreshed his eye, wearied with the desert glare. He specially noticed the wild daisy and hyacinth, and thousands of scarlet anemones "running like fire through the mountain glens." Further north, "the valleys," he says, "began, in our eyes at least, to laugh and sing. Greener and greener did they grow; the shrubs too shot up above that stunted growth. At last, on the summits of further hills, lines of spreading trees appeared against the sky; then came ploughed fields and oxen. Lastly, a deep and wide recess opened in the hills," and Hebron appeared, "the city of the Friend of God," as the Arabians still call it; "far up on the right ran a wide and beautiful upland valley, all partitioned into gardens and fields, green fig-trees, and cherry-trees, and the vineyards famous through all ages."

The same traveller remarks how much the scenery in the south of Judea reminded him of wild uplands in Wales or Scotland, or of rich valleys in Yorkshire and Derbyshire. He describes the cheerful hum of human voices, and the lowing of cattle heard from afar through the dry clear air. Doubtless those sounds had been daily heard in Judah during the ten first happy years of Asa's reign, but how must they have been changed into cries of terror and woe when Zerah's host was seen darkening the horizon, and the sound of his chariots, and the wild cry of his camels and dromedaries first smote upon the ear!

Asa, however, lost not courage. He collected

his large and well-appointed army, and led them at once toward the enemy. They came face to face at Mareshah, a fortified town which guarded the valley of Zephathah, in Judah. Before giving battle to his foes, King Asa offered up the following beautiful prayer; he probably did so in the face of his army, so as to inspire them with courage and confidence in the God of their salvation.

“LORD, it is nothing with Thee to help, whether with many or with them that have no power; help us, O LORD our GOD; for we rely on Thee and in Thy Name we go against this multitude. O LORD, Thou art our GOD; let not man prevail against Thee.”

Thus nobly does he commit his cause to heaven humbly yet trustfully pleading that it is by the Divine authority, and in defence of true religion that he ventures forth against such fearful odds. God granted him a complete and speedy victory the Arabians were routed, and fled to the land of Philistia, south-west of Judah. Here they took refuge in Gerar and other idolatrous cities but Asa pursued and drove them out, and then returned home laden with “exceeding much spoil.” Abundance of camels and of tents doubtless the goat’s-hair tents still used by roving Arabs, are mentioned as part of the booty left behind by these children of the wilderness.

The ALMIGHTY never failed to raise up both in Judah and Israel, a succession of holy prophets to declare His will. On Asa’s return to Jerusalem, Azariah, son of Oded, was sent “by

the Spirit of God " to meet him, and address to him and to " all Judah and Benjamin " a very solemn message. (2 Chron. xv. 2—7.) In the full flush of victory, he reminds them that God's favour was not to be presumed upon ; that as Israel had been left many days " without the true God, and without a teaching priest, and without law," in consequence of their wilful sin, so Judah would be forsaken, unless the mercies of God stirred them up to a more full and thorough reform. " Be ye strong, therefore," he concludes, " let not your hands be weak," (in rooting out idolatry,) " for your work shall be rewarded."

Asa obeyed this command with no divided heart. He destroyed every idolatrous high place, and appears to have attempted the overthrow of those in which the true God was sincerely though erroneously worshipped ; but they had, through long habit, taken such hold of the people's affections, that he could not root them out.

It appears that the late king, Abijah, had vowed to the LORD some part of the spoils taken by him from Jeroboam, but either had neglected, or not lived long enough to redeem this vow. Asa lost no more time in doing so ; he also brought rich offerings on his own account, silver, and gold, and vessels, seven hundred oxen and seven thousand sheep taken in the late war. He brought also the far more acceptable offering of a " perfect heart ;" perfect in its abhorrence of idolatry, though not, as we shall shortly see, free from fault in other re-

spects. His people flocked to him at Jerusalem and so did many "strangers," well-disposed persons, out of Ephraim, Manasseh and Simeon. In the fifteenth year of Asa's reign, in the third month, they made a solemn covenant with God in His temple, devoting "heart and soul" to His service, and engaging to put to death every wilful apostate from His worship. This solemnity was accompanied with shouting, with the "trumpet's silver sound," and with the blast of cornets or clarions made of horn. All Judah "rejoiced at the oath," for they, that is the main body of them, "sought God with their whole desire," and began at once to reap the reward of this loyalty and singleness of heart.

The sacred historian goes on to record Asa's fall into sin, and the shadow which consequently fell over the last years of his long and glorious reign. About the year 940, Baasha, king of Israel, began seriously to vex the northern frontier of Benjamin. He built, or rather strengthened, Ramah, a town in Ephraim which stood on a "fair height," commanding the high road to Jerusalem, and he put into it a watchful garrison to prevent any from going or coming that way. In order to rid himself of this thorn in his side Asa stooped to a piece of crooked policy, very displeasing to God. He sent ambassadors, with rich gifts of gold and silver taken out of God's treasury, to Benhadad, king of Syria. They performed the long and dangerous journey safely and found that heathen prince at his magnificent capital city, Damascus. They reminded him, in

Asa's name, of a former friendship between Syria and Judah, and added, "Behold, I have sent thee silver and gold; go, break thy league with Baasha, that he may depart from me." The artifice succeeded perfectly, for Benhadad at once marched on Israel, and overran Naphthali, the lovely and fruitful "garden" of Palestine. He ravaged the banks of Jordan, and the smiling plain of Gennesareth watered by four copious springs, and where the corn brought forth "sixty or an hundredfold." As soon as Baasha heard these tidings of disaster, he left Ramah, which under his eye was becoming a strong fortress, and hastened to the north. Then Asa "made a proclamation throughout all Judah, none was exempted," and they at once pulled down the walls of Ramah, carried away the stones and timber, and built with them Geba and Mizpeh.

An ancient writer comments thus on Asa's treaty with Benhadad: "He committed a triple offence; he distrusted God's goodness and power to help, he called to his aid an infidel king, and he forgot the deliverance so lately and signally vouchsafed to him." A fourth and still heavier sin was soon added to this sad list. "Hanani the seer," being sent by God to reprove the king for his unbelief and double dealing, was by him cast into prison. "Asa," we read, was wroth, "was in a rage with him for this thing," not choosing to remember that Hanani was but the inspired and faithful messenger of God, and should be revered for his Master's sake, if not

for his own. "Moreover he oppressed some of the people at the same time," his usually wise and just mind being warped by pride and passion.

These things were written for ensamples, and to teach us that we must never relax our watchfulness over our hearts and tempers. Life, from its first conscious beginning to its parting sigh is a period of trial; youth, as we all know, is tempted to vanity and giddiness; middle age has a tendency to harden the heart, and steep it in worldly care and strife; if these are yielded to, the decline of life will be embittered by peevishness and fretfulness. Great need have we to pray that our path may be as the shining light," the clear, unclouded dawn, "shining more and more unto the perfect day."

In the thirty-ninth year of Asa's reign, he became "diseased in his feet;" he suffered severely from *gout*, "no unfit punishment," remarks a quaint old writer, "for him who had thrust the prophet's feet into the stocks." "In his sickness he sought not to the LORD, but to the physicians." He is not blamed here for seeking medical advice, but for putting his whole reliance in it, thus repeating his former fault, or looking to man rather than to God. Some commentators think that Asa's physicians were heathens, probably from Egypt, where medicine was much studied. If so, their remedies would be mixed with charms and enchantments, after the manner of that country.

Asa lingered two years in much suffering, his disease being "exceeding great." He died in

the one and fortieth year of his reign, and was buried in a sepulchre he had hewn out for himself in the city of David. It is remarkable that his burial was conducted not so much after the fashion of the Jews, as after that of the Egyptians and other heathen people. The corpse was laid on a bed filled with spices; powdered myrrh, frankincense, and cassia were those most in use, and sweet-scented woods were added by such as could afford them. "A very great burning was made for Asa," which means either that the amount of spices consumed at his funeral was immense, or that much of his personal property, his clothing, armour, and such like, were added to the pile. Be it remembered to his more lasting honour, that he was the first king, since David, who had never turned aside to idols, and whose heart had in that respect been perfect with the LORD all his days.

CHAPTER IV.

JEHOSHAPHAT.

“The righteous is more excellent than his neighbour.”
—*Proverbs.*

“Clean hands, and a self-ruling mind
Ever in tune for love and praise.”

Christian Year.

LET us glance for a moment at the kingdom of Israel, now in a distracted state, and ruled by a succession of blood-thirsty and godless men. Baasha died about 930 B.C., and his son Elah ascended the throne, but was murdered within the year by his servant Zimri, while “drinking himself drunk” in the house of his steward. Zimri was besieged in Tirzah by Omri, an Israelitish captain, and setting fire to his palace, perished in the flames. Civil war ensued, but Omri at length established himself on the throne, and reigned wickedly for twelve years. He built the town of Samaria, and made it his principal abode. He was succeeded (918 B.C.) by his son Ahab, of whom it is written that he “did evil above all before him.” Not unreprieved did all these iniquities go on, for the prophet Elijah had now received his commission from God,

and spoke with a voice of thunder against the revailing ungodliness. It was probably owing to his teaching, that "seven thousand who had ever bowed the knee to Baal," were still to be found in Israel.

Jehoshaphat began to reign in Judah in the fourth year of Ahab. He was thirty-five years old, full of vigour and energy, and of wisdom also. Like Asa he looked well to the defence of his kingdom, increasing his army, and putting garrisons in the frontier towns. Like him, he waged war against idolatry, but not content with rooting up error, he took further measures to instruct his people in the truth. In return for the rich offerings they brought at his accession to the throne, he sent priests and Levites with copies of the Law of the LORD, into their chief cities. These good men were commissioned to read and explain the sacred Scriptures in the hearing of the people, and lest they should meet with neglect or insult, five "princes," members of the King's council, accompanied them. A Jewish Rabbi, Ben Jarchi, thus writes,—“these political persons went along with the priests and Levites, to quicken the people to hear, and compel them to obey.” It seems that the Jews of late years received very little solemn public instruction, and that there were no synagogues to remind them of the Sabbath week by week. Jehoshaphat prospered so well that “his heart was lifted up in the ways of the LORD,” that is raised above fear and sadness, and filled with high and noble resolves. So far from dis-

turbing him in his holy task, the neighbourin nations appear to have been struck with awe. The wild Arabs, his father's foes, "brought hi flocks, seven thousand and seven hundred ram and seven thousand and seven hundred he-goats. Even the Philistines, the most dangerous an constant enemies of God's people, brought "tribute silver" to Jehoshaphat.

This nation, which like Israel, had migrate at some very remote time from a distant shore (probably Crete or Asia Minor,) occupied a narrow strip of land between Judea and the Mediterranean. Here Abraham had found them governed by kings, with one of whom, the King of Gerar, he made a friendship. Later in their history, we find them governed by five lords who ruled at Gaza, Ekron, Ascalon, Gath, and Ashdod. They were a bold, fierce people, expert both in war and trade, and if not the inventors of the bow and arrow (as tradition states at least very skilful in its use. Their idolatries were such as might be expected from seafaring men, for Dagon,¹ the fish-god, and Derceto, the fish-goddess, were principally worshipped by them. Though corrupt, it seems probable they had not reached the full measure of the wicked

¹ Among the wonderful Ninevite sculptures in the British Museum, is one, supposed on good grounds, to represent Dagon. It is the figure of a man standing upright, his cap shaped behind into the head of a fish, whose body covers his shoulders, and descends to his waist. In one hand he grasps the basket, used in sacrificial rites; in the other which is outstretched, he holds the fir-cone, also religious emblem.

ness of Canaan, for GOD gave His people no commission to root them out. Bitter enmity soon sprang up, however, between them and the Jews, and bloody feuds were kept up with little respite till the days of Jehoshaphat. Of him it came true that "when a man's ways please the LORD, He maketh even his enemies to be at peace with him."

The sacred chronicler goes on to tell us (2 Chron. xvii. 12) of the castles this king built and stored with victuals, of his great activity, "he had much business," and of the very large army he maintained, in number above eleven hundred thousand men. "Nor is this at all incredible," says Bishop Patrick, "for we read the like in profane histories. The great city, Thebes, as we read in Tacitus, furnished seven hundred thousand soldiers, of its own inhabitants alone; it is further observable, how GOD had blessed the reigns of the last two kings, in that when Abijah could scarce bring into the field four hundred thousand men, his grandson was able to muster almost three times that number."

The chapter concludes with a list of the brave captains whom Jehoshaphat kept near him at Jerusalem; each of them headed a large force, and "waited on the king," that is, held himself in readiness to carry out his commands. Of "Amasiah, son of Zichri," one of these gallant men, it is specially noticed, that "he offered himself willingly to the LORD," which is supposed to mean either that he served as a volunteer, without stipend, or that he vowed himself to the

defence of the Temple, should it again be attacked as in the days of Shishak.

About the sixth year of Jehoshaphat's reign, he made a marriage between his eldest son Jehoram, and Athaliah, daughter of Ahab and Jezebel.¹ By this fatal match (for such it proved) the houses of Judah and Israel became so strictly one, that we find Jehoshaphat saying to Ahab, "I am as thou art, my people as thy people, my horses as thy horses."

We are at a loss to conceive how one so just and pure-hearted could make friends with guilty Ahab, how communion could thus exist between light and darkness? It may, perhaps, be urged in excuse for Jehoshaphat that Ahab was then far from having reached the full measure of his wickedness. He had moreover some shining and princely qualities, and as we shall see, appears to have used art to veil the grossness of his idolatries from the righteous king.

"After certain years," Jehoshaphat went down to Samaria, where Ahab made a great feast in his honour, and persuaded him while off his guard, to join in an expedition against the Syrians at Ramoth Gilead.

This strong place had been wrested from the tribe of Gad, either by Benhadad, King of Syria, or by one of his forefathers, and from its midway position became the scene of many sieges and battles: it bore in fact the brunt of every campaign between Syria and Israel.

¹ See Blunt's *Veracity of the Historical Scriptures*, p. 195.

Jehoshaphat agreed to Ahab's request on one condition, that the will of God in the matter should first be inquired into. He was not ashamed even in a corrupt court to own that Will as his guiding principle of action. So Ahab gathered "prophets together, about four hundred." Probably "there were schools of the prophets kept up in Israel, outwardly like those in Judah, and falsely pretending to gifts of the Spirit." These men in hope of honour and rewards, flattered Ahab "to the top of his bent," and promised him full success and victory in the name of the true God. Yet Jehoshaphat did not altogether trust them, and anxiously asked if there was any other accounted a prophet of the LORD whom he might consult. The King of Israel said, "there is yet one man, Micaiah, son of Imlah, by whom we may inquire of the LORD, but I hate him, for he doth not prophesy good concerning me, but evil." Perhaps Ahab was yet smarting under some bold and truthful rebuke from this good man, for we find that he had cast him into prison. The King of Judah courteously replied, "Let not the king say so," but insisted nevertheless on seeing Micaiah at once.

So an "officer," a man of quality, was sent to the prison, and as he escorted the prophet back, he with easy good nature, advised Micaiah to speak none but good words to the tyrant. But Micaiah solemnly answered, "As the LORD liveth, what the LORD saith unto me, that will I speak."

The kings, arrayed in royal robes, doubtless

of gold and purple, and rich embroidery, sat each on his throne in the gate of Samaria. You know that in those eastern countries, the gate of a city was a place of great importance. Markets were held there, and it was the seat of justice where suits were tried and public business despatched. From this circumstance, the judges were called "elders of the gate." A modern traveller thus writes:—"At mid-day we went to the gate (of El-Arish) to enjoy the coolness. . . . We saw how the gate became the seat of judgment, when a little after the governor appeared. His attendants having spread a mat and a carpet over it, and a cushion at each corner, he took his seat, inviting us to recline near him, while he attended to the duties of his office."

Meanwhile the false prophets waxed more vehement in their frenzy. One of them in imitation of the prophets of God, enforced his words by a sign. He produced two iron horns as emblems of the two kings, and promised that they should push the Syrians till they had consumed them.

Micaiah was now brought in, and when interrogated by the king answered as the others had done, "Go and prosper." But his look, gesture, and voice, belied the words; the king perceived that he spoke in bitter irony, and passionately adjured him to tell the truth. Then Micaiah said, "I saw all Israel scattered on the hills as sheep that have no shepherd; and the LORD said, These have no master; let them return every man to his house in peace."

Then followed the awful parable (1 Kings xxii. 19—23) in which Micaiah first reminds Ahab that there is a King in heaven to whom he and all earthly kings must bow, whose will good spirits execute with delight, and evil spirits are forced to be the instruments of. Then he implies, in terms not to be understood literally, that Ahab having resisted the truth, is given up to "strong delusion and to believe a lie." "It is frequent in Holy Scripture," says Dr. Waterland, "to call that the LORD's doing, which He only permits to be done," because all things, good and bad, work His Will. In verse 23, the Hebrew will admit of being translated, "the LORD hath *permitted* a lying spirit in the mouth of these thy prophets."

Zedekiah now smote Micaiah on the cheek, with the insolent taunt, "Which way went the Spirit of the LORD from me to speak unto thee?" And Micaiah calmly answered that "he should know in that day when he should go into an inner chamber to hide himself."

His prophecies would then be proved false, and his treacherous counsels would be seen by all to have been the cause of Ahab's death.

Ahab now ordered Micaiah back to prison, with an injunction that the coarsest fare only should be allowed him till the day of his return; the undaunted prophet added, "If thou return at all in peace, the LORD hath not spoken by me," then bidding all the people witness and remember his words, he departed.

Micaiah's warning, which was spoken to

Ahab alone, did not deter Jehoshaphat from the war with Syria. Its disastrous issue is well known to you. The King of Syria, willing perhaps to conciliate so powerful a monarch as the King of Judah, bade his thirty-two captains fight only against Ahab. Once indeed, Jehoshaphat was mistaken for his royal ally, and nearly cut down, but he "cried out, and God helped him." The unhappy Ahab, though he had disguised himself, received his death-wound from an archer who drew his bow at a venture. The arrow, says a Jewish Rabbi, entered his lungs, and he bade his charioteer drive him off the field, for he was "sick" from loss of blood. Presently seeing his soldiers waver, he ordered himself to be driven back to the scene of action, and there remained, propped up, in order to encourage them. But the blood that ran from his wound could not be staunched, and "when the sun went down, he died."

Then Jehoshaphat, it appears, caused a retreat to be sounded. And while the Israelites fled each to his city, and each to his own country, the king of Judah led his army back to Jerusalem. But, before he entered it, Jehu, a seer, son of that Hanani whom Asa cast into prison, met him with this heaven-sent reproof. "Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from the LORD."

Here the true character of wickedness, whatever outward shape it may take, is defined by God Himself. It is a hatred of Him, a wilful casting off of His mild yoke, and choosing to

follow our own wild reckless impulses. It may borrow the name of liberty, but is in truth wretched bondage to self and sin. No outward varnish of wit, cleverness, or good-humour, can alter its deadly nature, nay, these good gifts abused do but make their possessor more dangerous to those who are thrown into his company.

And will the servant of God cherish close intimacy with such a man as this? He will not, he cannot, for their aims, their likings and dislikings, are opposite, nor is he so lukewarm in the service of his heavenly Master, as to hold to those who despise Him.

We speak now of the older and tried Christian. To young people, we would say, Be careful in choosing your friends; let not the scoffer, the unbeliever, the Sabbath-breaker, however amusing and light-hearted they may seem, become your familiar companions. You are not often called upon, at your early age, to rebuke or advise others, but you are called upon to draw a distinct line for yourself. Do so then at once, and pray, day by day, for grace to keep to it. So shall good men, and good Angels, and the LORD of Angels Himself be your friends.

Jehu's severe reproof was tempered with gracious words of encouragement from God, and appears to have thoroughly softened and humbled the king. He now devoted himself to reforming his kingdom, and made the tour of it in person from North to South. He placed in the chief cities judges, unto whom all causes were to be brought from the lesser towns and villages;

and he charged them very solemnly, "Take heed what ye do, for ye judge not for man, but for the LORD." Moreover he set up a supreme court in Jerusalem, to try all causes, both sacred and civil, Amariah, the chief Priest, presiding over the former, and Zebadiah, a prince of Judah, over the latter.¹

New enemies were preparing to invade the dominions of Jehoshaphat. About 896 B. C. he learnt that the kings of Moab and Ammon had made a league against him, and had advanced as far as Engedi, "the spring of the wild goats," on the western shore of the Dead Sea.

The Moabites and Ammonites were powerful and wicked nations sprung from Lot, and dwelling in the country east of Jordan. Their mountain range forms "a solemn background" to the tamer scenery of Palestine, and may be seen from Jerusalem itself, rising two or three thousand feet in height from the shores of the Dead Sea. Travellers describe, and painters depict them as they are often seen, glowing with purple or crimson light; as they are approached, the lovely scenery at their feet bursts suddenly on the eye; knolls covered with rich grass, and clumps of beech and sycamore, aged oaks standing alone as they do in an English park, and herds of cattle, the wild bulls of Bashan, roaming amongst them. These downs are broken by three deep glens, down which the three rivers,

¹ Bishop Patrick thinks this Court may have been the origin of the Sanhedrim, or Council of Seventy, so famous in later days.

Tarmuk, Jabbok, and Arnon, rush into the valley of Jordan and the Dead Sea.

These people appear to have paid tribute to Israel for many years past, but were now strong enough to break off the yoke. A band of Edomites, children of Esau, joined them in their present designs against Judah.

So tremendous was their array, that "Jehoshaphat feared." Remembering, however, God's command to his great ancestor, "Call upon Me in the time of trouble," he instantly proclaimed a fast, and gathered a solemn assembly in the Temple. All Judah, with their wives and helpless little ones, obeyed the call. Then Jehoshaphat ascended a throne or raised platform, in the court of the Temple, from which, Hebrew doctors write, the kings were wont to speak to God or to the people. Thus seen and heard by all, he offered to the LORD one of the most sublime and touching prayers ever composed by man (2 Chron. xx. 5—13). He herein expresses his full trust in God and in the justice of their cause: he pleads the peculiar relation in which his people stood toward God, and the "deed of gift" by which that country had been made over to Abraham and his faithful children for ever. Then he pleads the promise made to Solomon, that prayers offered up in that Temple should be heard; he next represents the foul ingratitude of Moab and Ammon, whom Judah, so far from injuring, had treated with great forbearance in former days; lastly, he throws himself on the free mercy of God, saying, "O our God

.... we have no might against this great company neither know we what to do, but our eyes are upon Thee."

Then Jahaziel, a Levite, and heretofore not reckoned among the prophets, was inspired by the HOLY SPIRIT with words of comfort.

"Be not afraid nor dismayed," he said to that concourse of trembling worshippers, "the battle is not your's, but God's." By divine command, he pointed out the "cliff Ziz" near Engedi, as the place, and "to-morrow" as the time fixed for their bloodless victory. Jehoshaphat bowed his head to the ground, in token of deepest thankfulness for this mercy. He then rose, braced for action, and after joining with priests and people, in a loud and glorious chant of praise to God, set out at once with his host. At Tekoa, he marshalled his army, and spoke thus to them: "Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper."

This brief address was beautifully fitted to embolden such fainting spirits as distrusted the divine promise; for their further comfort, the King "appointed singers," probably dressed in their white surplices, to go before the army, chanting the Temple songs. Thus they advanced through the darkness of the night, in solemn order, "praising the beauty of holiness." Meanwhile God was working deliverance for them. Their enemies, in whose camp little discipline, or union of counsels, seem to have prevailed, had

set "ambushments" near the Dead Sea; these, by a Divine interposition, fell into disorder, mistook their allies for the advancing host of Jehoshaphat, and rushed on one another with such fierceness, that at day-break, the ground was covered with corpses. Multitudes perished among the naked limestone precipices of Engedi, and when Judah reached the watch-tower in the wilderness, whence their foes could be seen, they found them totally routed. The spoil of precious jewels, &c., found on these invaders, was immense, and shows what a height of luxury Moab and Ammon had reached. After tarrying three days to collect it, Jehoshaphat led his army back to the valley of Berachah. Holy Scripture does not tell us exactly where this valley lay. It acquired its name of "the vale of blessing" from the solemn thanks and sacrifices now offered up by king and people. Many learned men think it is the same as the "King's Dale," or valley of Jehoshaphat, that long narrow glen, lying between Jerusalem and Olivet, through which the waters of Kedron flow. This spot suggests very awful thoughts, being darkly hinted at by the prophet Joel as *the scene of the Final Judgment*. "Assemble yourselves, and come, all ye heathen; gather yourselves together round about; thither cause Thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe—Multitudes, multitudes in the val-

ley of decision . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining."

Ahab had been succeeded on the throne of Israel by his son Ahaziah, a bad and worthless King. He persuaded Jehoshaphat to join with him in building a fleet at Ezion Geber, a great shipping place at the north-east extremity of the Red Sea. Here Solomon had built the navy which he sent manned by Tyrian sailors, to fetch gold from Tarshish. "The gulf of Ezion Geber," says a traveller, "up and down which the fleets of Solomon brought the gold of Ophir, was the great channel of commerce, with India and the East in olden times. Now there is not a single boat upon it from end to end. Once, and only once, a year, boats come round from Suez with provisions for the Mecca pilgrims; at all other times it is desolate as the wilderness." "Never," he adds, "did I see such shells; far as your eye can reach you see the beach whitening with them, like bleaching bones;" besides these, fragments of red coral are constantly thrown up by the clear waves, and stems of white coral shoot up through the sand: the cliffs above are of granite, deep red, or yellow and purple. Sometimes "the sky overhead is darkened by the flight of numberless birds, red-legged cranes three feet high, with black and white wings, measuring seven feet from tip to tip."

It is probable Jehoshaphat's fleet was built on the Phœnician pattern. "In the Chinese junk

of our day we may perhaps see the counterpart of what a ship was in the days of the Phœnicians. Those used in commerce were flat-floored, broad, of small draught of water," and propelled by many rowers. The sails of these vessels were made from the fibres of the papyrus plant; the prow was adorned with paint and gilding, or carved into the image of some favourite idol. Jehoshaphat's navy did not prosper, but was wrecked at the very outset of its voyage. "Thou brakest the ships of the sea through the east wind." Being warned by Eliezer, a prophet, that this joint enterprise with Ahaziah was not pleasing to God, the good king at once gave it up, nor could the entreaties of his impious ally prevail with him to resume it.

Ahaziah died after a reign of two years, and was succeeded by his son Jehoram. About this time, Jehoshaphat's eldest son, likewise named Jehoram, began to reign jointly with his father over Judah. He was a cruel and ungodly prince, and together with his wife Athaliah, devoted to the worship of Baal; but it is most likely that during his father's lifetime they concealed their idolatries. The Israelitish Jehoram was not altogether bad, and professed some respect for the true God. He invited Jehoshaphat to join with him in chastising Mesha, king of Moab; and we do not find that the king of Judah incurred God's displeasure by heartily consenting to do so. They were joined by the viceroy of Edom in this expedition.

Their nearest way to Moab, which lay, as we

have seen, beyond Jordan, would have been through the tribe of Reuben. They chose, however, to fetch a compass, and march through the wilderness of Edom, south-west of the Salt Sea. Thus they hoped to fall on their enemies unawares, and attack their weakest point. But the scheme failed miserably; either they lost their way, or there was a more than usual drought in those parts. They found, after seven days' march, not a drop of water for man or beast; and their sufferings became intense. Modern travellers describe to us the agonies of thirst sometimes endured in those pathless deserts, where a burning sun looks down on wastes of hot sand. No stream or fountain, tree or cloud, refreshes the eye. Sometimes a white glare on the horizon makes the pilgrim hope that water is at hand; but, alas! it proves to be but a delusion of the eye, or perhaps a thin coat of salt encrusting the ground. The patient camel is so formed as to go on many days without drinking, but his rider flags, parched with inward fever, and, unless help comes, must lie down and perish.

The different characters of the two kings manifest themselves in this dreadful strait. Jehoram profanely attempts to charge their misery on God. "Alas," he cries, "that the LORD hath called these three kings together, to deliver them into the hand of Moab."

* Jehoshaphat, on the other hand, seeks direction from heaven, and learning that Elisha, the son of Shaphat, is in the camp, goes to him at once.

This great prophet had shortly before witnessed the glorious ascension of his master Elijah into heaven. Arrayed with his mantle, and endued by GOD with a double portion of his Spirit, he now took his place as head of the prophets of Israel. Elijah had been a distinguished type of John the Baptist, but to Elisha was reserved the higher honour of shadowing forth the CHRIST Himself. His name signifies "GOD of Salvation," or "GOD who saves;" his miracles of raising the dead, and multiplying loaves to feed a hungry multitude, bear a faint likeness to those of our Blessed LORD. You will remember also that at the prophet's death a corpse laid near his was miraculously restored to life. In this he was a remarkable type of our SAVIOUR, Who, through the grave and gate of death, brought life and immortality to light for us.

The two kings repaired together to Elisha. To Jehoram he said, moved by a holy anger, "What have I to do with thee? get thee to the prophets of thy father, and the prophets of thy mother."

Jehoram answered by an entreaty that he would help them, for the sake of Jehoshaphat and the Edomite prince, if not for his. "As the LORD liveth, before whom I stand," replied the prophet, "but that I regard the presence of Jehoshaphat, king of Judah, I would not look toward thee, nor see thee." "Bring me a minstrel," he added, and the command was instantly obeyed.

"Who does not wonder," says Bishop Hall,

“to hear the prophet call for a minstrel, in the midst of that mournful distress? It was not for their ears, it was for his own bosom, that Elisha called for music, that his spirits, after their zealous agitation, might be sweetly composed, and put into a meet temper for receiving the calm visions of God. Perhaps it was some holy Levite, in Jehoshaphat’s camp, whose minstrelsy was called forth for this sacred purpose. None but a quiet breast is capable of Divine revelation.”

The soothing strain worked its effect; the “hand of the LORD” came on Elisha, and he, in God’s Name, promised them a speedy and ample supply of water; they should “neither see wind nor see rain,” that is, the south wind, which usually blew up clouds and brought showers, should not blow, but water, miraculously supplied by God, should flow from the distant hills and pour down into the lower ground.

Nor was this all; Moab should fall into their hands, and, as a mark of God’s peculiar wrath against these desperate sinners, the fenced cities were to be destroyed, the trees cut down,¹ and the wells of water closed up. To try the faith of the Israelites, the prophet commanded them to set about digging trenches in the valley where they were encamped. They did so, and next morning, at the hour of Temple Service, “behold, there came water by the way of Edom,”

¹ This was an exception to God’s ordinary command, (Deut. xx. 19,) doubtless called for by the aggravated sin of Moab.

and man and beast quenched their thirst therewith.

The Moabites meanwhile had taken alarm, and prepared to stand to their defence. They rose early, and, looking toward the camp, saw with amazement the valley filled with water. The sun's first rays glittering upon it, gave it the crimson hue of blood. They imagined from this, that, as in their own case the previous year, strife had sprung up between the allied kings, and that a great slaughter had ensued. Eager for spoil, they fell on the camp of Judah, but found to their dismay a strong and orderly host ready to drive them back. The allies pursued them into their own land, routed them totally, and took all their strong places except Kir-hareseth.

Here a tragical event happened. The king of Moab made a sally on the quarters of Edom with seven hundred stout men. He was driven back, but not till he had taken the viceroy's eldest son captive. This unhappy youth he offered "as a burnt-offering" on the rampart of the town, in sight of his kinsmen and allies, thinking probably thus to propitiate Chemosh, the tutelary idol of Moab. "There was great indignation against Israel;" or, as it should be rendered, "*in* Israel;" that is, the Israelites were troubled and horror-struck at this barbarous sacrifice, and at having pushed their foes to such extremities; and with one consent they broke up their camp, and returned home.¹

¹ See Amos ii.

50 HISTORY OF THE KINGDOM OF JUDAH.

Jehoshaphat died about 889 B.C., and was buried with his fathers in the City of David. He lived sixty, and reigned twenty-five years, and his kingdom rose under his just sway, to a high pitch of prosperity and glory.

CHAPTER V.

JEHORAM, AHAZIAH, MINORITY OF JOASH.

“The bloodthirsty and deceitful men shall not live out half their days.”—*Psalm* lv. 23.

“Like a Queen new seated on her throne,
God’s crowned mountain, as in happier time,
Seem’d to rejoice in sunshine all her own;
So bright, while all in shade around her lay,
Her northern pinnacles had caught th’ emerging ray.”
Christian Year.

(889 B.C.) JEHOAM, eldest son of Jehoshaphat, had been by him raised to a partnership in the kingdom, in the seventeenth year of his reign; he was crowned in the twenty-third year of Jehoshaphat, and afterwards reigned eight years,—three with his father, and five alone. He had six younger brothers, whom their father richly endowed with gold and “precious things,” i.e., “the best of everything, whether jewels, or raiment, or fruits of the earth.” He prudently established them in border cities of Judah, probably hoping to shield them from the jealousy of Jehoram, and the arts of Jehoram’s cruel and idolatrous wife, Athaliah. But no sooner had the grave closed over him, than Jehoram “strengthened himself, and slew all his brethren with the sword, and divers of the princes of Israel.” This he did,

says Bishop Patrick, that neither his brothers nor their children might ever pretend to the crown. Perhaps they were inclined to the true religion, and therefore he made away with them lest they should oppose his bringing in the old idolatries. The "princes" murdered with them were probably friends and counsellors of the pious Jehoshaphat, destroyed lest they should avenge his sons.

After thus founding his kingdom in blood, Jehoram went on from wickedness to wickedness. He not only set up idols, with the shameful rites that usually accompanied their worship, but he forced it on his unwilling subjects. Speedy punishment followed these crimes. The Edomites rebelled against him, thus fulfilling the prophecy of Isaac to Esau, that, when he had got the dominion, he "should break his brother's yoke from off his neck." Libnah, the "white city," a stronghold of the Levites, some miles south-west of Jerusalem, also "revolted from under his hand." Moreover, a writing was brought him, dictated, if not penned, by the Prophet Elijah, denouncing the most fearful woes upon him for his great impiety. That holy man had been taken some years before to his glorious rest; Josephus, therefore, suggests that he appeared to Elisha and bade him write down the words of God's message. Or it might be that Elijah, while on earth, foresaw, by the spirit of prophecy, the crimes of Jehoram, and left this written document, to speak to him as by a voice from heaven in after years. However this

might be, the warning was plain and clear. Because Jehoram had forsaken the ways of his father and grandfather, because he had used his high station to draw many into idolatry, and that of the worst sort—because he had slain his brethren, “better men than himself”—therefore he should perish miserably. And so it came to pass: he was soon after attacked by the Philistines on the west, and by the Arabians, that very people which had paid willing tribute to his father, on the east. They made an incursion into Judah, carried off the king’s treasures, slew all his children but two, and made his wives captives. To these desolations was added the misery of an incurable disease, inflicted by God Himself. The unhappy king had ample space given him to repent, for he lingered two years in this state. At last, “his bowels gushed out,” and he died, or in the words of Scripture, “departed without being desired.” (B.C. 885.) No funeral honours were bestowed upon him, and his corpse, though buried in the city of David, was denied a place in the sepulchres of the kings.

In the general massacre of Jehoram’s family, his son Jehoahaz, or, as he is commonly called, Ahaziah, escaped. The wicked Athaliah also survived, and was “her son’s counsellor to do wickedly” during the one year that he reigned over Judah. The unhappy young prince gave himself up to her guidance, and chose to connect himself closely with the house of Ahab rather than with his wise and good brother-in-law, Je-

hoiada, the high priest. He accompanied his uncle Joram, king of Israel, in an expedition against Hazael, king of Syria. Joram received some wounds in this campaign, and retired to his palace at Jezreel to be healed, and Ahaziah, we read, went to visit him there.

Jezreel, a city of the tribe of Issachar, lay in the midst of a rich valley, called the plain of Esdraelon, which spread from Mounts Carmel and Gilboa on the west, to Jordan on the east. It was watered by that "ancient river, the river Kishon." Here Ahab had set up a royal dwelling and incurred the wrath of God by wresting Naboth's vineyard from him, in order to enlarge his pleasure grounds. Here dogs had licked the blood of Ahab, and the time was now come when Jezebel also was to pay the penalty of her crimes.

We are all familiar with the history of Jehu's revolt against the house of Ahab. This bold captain, commissioned by God, and supported by a large part of the army, left Ramoth Gilead where he had been stationed, and burst like a thunderbolt on Jezreel while the royal uncle and nephew were there together.

The narrative is so stirringly told, that we seem to see the relentless soldier "driving furiously" in his iron chariot along the corn and vine-clad plain. We see the embattled walls and towers of Jezreel, and a watchman giving the alarm within. Then horseman after horseman issues forth from the eastern gate, saying: Thus saith the King; "Is it peace?"

and Jehu replies to each, "What hast thou to do with peace? Turn thee behind me."

The two kings now come forth in person, royally attended, and each mounted on his chariot. By the aid of some sculptures of that day, which have been lately found, buried under the ruins of Nineveh, we may picture to ourselves these chariots very richly decked with purple and jewels. They were often drawn by three or four spirited horses abreast. The harness was embroidered with gold or silver, and enriched with many ribbons and tassels, while a plume floated over each horse's head. The driver and the king's shield-bearer stood in front, while he himself occupied the middle of the chariot, a slave in hot weather holding a parasol over his head, and two or more soldiers holding on behind.

By the special providence of God, Jehoram met the avenger of blood in the vineyard of Naboth, and received from him the just reward of his deeds. Seeing him fall, smitten by an arrow from Jehu's bow, the king of Judah fled. He drove down the westward plain, towards the mountain pass by the beautiful village of Enganim, now called Jenin. It is still well known as the village on which all travellers descend from the hills of Manasseh, and its name, which signifies the "spring of the gardens," is still suitable, as the spot preserves its garden-like appearance, and a fountain bubbles up in the centre of the hamlet.

Jehu's archers pursued and wounded Ahaziah.

He hid himself in Megiddo, an ancient royal city, at the foot of Mount Carmel, and not far from the Mediterranean Sea. Thence he seems to have escaped to Samaria, where he died, whether from the effect of his wounds, or by order of Jehu, is not clearly stated. His brethren, or as we read in the Chronicles, "his brethren's sons" also fell into Jehu's hands, and perished in the common destruction of the house of Ahab.

The fate of Jezebel, Ahaziah's grandmother, is well known to us from our childhood. This wicked woman kept up her state to the last. She painted her face, or rather her eyes, staining the eyebrows and lashes with black, and drawing narrow lines from the temples to the chin. Eastern women still keep up this custom, and also that of "tiring the head;" that is, putting on a very high and heavy cap, decked with jewels and plates of gold.

Thinking to overawe Jehu, the proud queen looked out from her palace windows, and asked scornfully, "Had Zimri peace, who slew his master?" The taunt fell harmless, for Jehu, unlike Zimri, was fulfilling God's express command; so he looked up from his chariot, and, seeing two or three courtiers behind the Queen, cried out, "Who is on my side? who?" They, weary doubtless of serving so bloody-minded and wicked a woman, signed to him their readiness to obey his will. He bade them at once throw her down; they did so, and she perished, trampled under foot by Jehu's horses. A traveller often quoted already tells us that he passed

some years ago through Jezreel, now a wretched village, and when he saw many dogs prowling there, and feeding on the offal and carrion thrown outside the walls, he thought of Elijah's prophetic words; "in the portion of Jezreel shall dogs eat the flesh of Jezebel."

(B.C. 884). Athaliah, widow of Jehoram, and mother of Ahaziah, kings of Judah, was a worthy daughter of Jezebel. The writer of the Chronicles calls her "that wicked woman," and her first step on hearing of the death of her son was to arise and destroy all the seed royal. Possibly enraged to see Ahab's family cut off, she resolved to revenge herself on the house of David. It seems also that she was resolved to reign alone, though according to Jewish writers, it was held unlawful for any woman to wield the sceptre of Judah. God however put a check to her wickedness, and did not forget His gracious promise that He would preserve "a lamp to the house of David," until the long expected SAVIOUR should be born of that family. Jehoshaphat, a half sister of the late king, had married Jehoiada the high priest, a wise and holy man; while the massacre of Ahaziah's children was going on, she boldly ventured to the spot, and at the great peril of her own life, stole away the baby prince Joash with his nurse, and hid them in an outer chamber of the temple. The child was a year old at that time, and remained for six years under the tender care of his aunt, while Athaliah ruled the land at her will. Her horrible cruelties, and shameless worship of Baal

disgusted the people, and prepared them by degrees for open revolt. So prudent was Jehoiada, that the secret of the royal child's safety never transpired, and so firm and courageous was he known to be, that Athaliah durst not meddle with him. He was uncle and guardian to the rightful king, and therefore had sufficient warrant for dethroning her when the fitting moment should arrive. Meanwhile he kept up a strict alliance with the priests and Levites, and with God's true worshippers in all parts of Judah.

Let us glance for a moment at the Temple, in which the infant king found so sure a refuge. It had, as you know, been built by Solomon, on the top of Mount Moriah, a rocky eminence, bought by David for six hundred shekels, from Araunah the Jebusite king. Its site declined steeply from the north-west towards the south-east, and in order to fit it for being built upon, Solomon had to cut away a large portion of rock at the north-west, and raise the ground at the south-east corner. Both of these works still exist, and are in perfect preservation. It was an oblong stone building, sixty cubits long, twenty wide, and thirty high. On three sides were galleries, rising above each other to the height of three stories, and fashioned into rooms, in which were kept the holy vessels and treasures. The fourth or front side was open and was adorned with a porch, ten cubits wide, upheld by two glorious pillars of brass. Within was the holy of holies where the Ark of the covenant was placed, and where none but the

high priest might enter. A veil, or curtain, divided this awful chamber from the sanctuary, in which were the golden candlesticks and altar of incense. Here the priests and none besides might enter. The temple was enclosed by an inner court, in the midst of which stood the great altar of burnt-offering. Here the Levites chanted their morning and even song, its sweet and thrilling notes being intoned by half their number, and answered by the other half in their turns. How far over Jerusalem must those strains have been wafted by the clear still air, filling every devout heart with prayer and thankfulness ! Colonnades, with brazen gates, divided this court from the outer one, where throngs of worshippers assembled.

The temple was all glorious within, rich with cedar and most delicate carved wood, and pillars overlaid with gold. Its store of gold and silver vessels, though lessened by the invasion of Shishak, seems still to have been magnificent. It was supplied with water from the pools of Siloam, fed, themselves, by a pure and living spring in the heart of the Temple rock ; hence their crystal waters flowed westward with scarcely a ripple or a murmur. On one side of Mount Moriah rose Zion's hill, " beautiful for situation, the joy of the whole earth." It was crowned with a strong castle, a palace, and other noble buildings. A deep gulley, now partly choked with rubbish, divided these two heights, but they were joined by a hanging bridge. On the further side, the Temple rock formed a steep

and frowning precipice, overhanging a gloomy vale through which flowed the Kedron. This vale continued for hundreds of years to be a favourite burying place of the Jews. "From the roof of the Temple cloister," says Josephus, "it was a fearful depth, down which the eye could not look without producing dizziness."

Here, as we have said, the infant king was hid for six years. In the seventh year Jehoiada sent for certain trusty persons, "rulers of hundreds" in the tribes of Levi, also for the "captains and the guards," probably those of the late king. To these men he showed the true heir of the crown, after binding them by an oath to secrecy. Some of them he despatched on a secret mission through Judah, and even to the "fathers in Israel," prudent men, who would gladly help in so good a cause. Having thus secretly secured many friends, he made the following arrangements; the priests and Levites who were taking their turn of attendance at the temple, were divided into three bands. One was ordered to guard the king's house, that is, the north part of the temple where he lodged. Another was sent to the gate of Sur, the eastern entrance from the city; a third corps was stationed at the south gate, through which Athaliah was wont to come from her palace. They were to take special care that the house of the Lord was not profaned, suffering no unholy person to enter, and specially watching lest the inmates of the palace should defile it. Those Levites who had finished their weekly duty, and

going into the country, Jehoiada detained to guard the king's person. He furnished them with spears and shields "that had been king David's," probably trophies hung up by him in the house of God, after his victories.

The time for action being come, and each man in his place, the child-king was led forth, and placed below the altar that all might see him. Then Jehoiada placed the crown on his head, and the book of the Law in his hand, and proclaimed him king over Judah, anointing him with holy oil; and the high priest and his sons cried out, "God save the king!" The guards and the assembled people clapped their hands, and shouted for joy, and the princes closed round their monarch, and bade their trumpeters blow glad and triumphant strains.

These mingled sounds reached Athaliah's ear, and she at once rushed to the temple. The truth seems to have flashed upon her when she beheld Joash. Jewish writers tell us that his station was near the east gate in the inner court, and that no other layman was allowed to enter there, and kings only on the new moons and Sabbaths. There was a throne on which they usually sat, but we are told Joash "stood" doubtless that his smallness of stature might not conceal him from the eager gaze of his people. What rapture must the faithful amongst them have felt on beholding this fresh proof of God's mercy and truth towards the house of David. They who had mourned its extinction, *might now joyfully exclaim*, "Praised be the

LORD, Who in wrath hath remembered mercy, who hath given us a rod out of the stem of Jesse, and a branch to grow out of his roots!"

The wretched queen-mother now rent her clothes, crying out, "Treason, treason!" Josephus adds that she bade her followers kill the boy, so "hardened" was she "against her young ones, as though they were not her's." But the Levites, by Jehoiada's order, seized her and carried her forth from the precincts of the temple. Mindful of Jehoiada's command, "Let her not be slain in the house of the LORD," they bore her down the hill to the "horsegate," the way to the royal stables at Millo, and slew her there.

Jehoiada did not let the loyal enthusiasm of the people cool down, without binding them by a solemn covenant to fear God, as well as to honour the king. The destruction of idolatry was his first care, and he caused the images of Baal all over the land to be broken down. The worship of this false god was carried to a great height in the valley of Hinnom, on the south side of Jerusalem. He was represented as a large brazen image with the face of a bull, and arms extended so as to receive the children that were offered up to him, and then to drop them into a furnace kindled at his feet. Tabrets and drums were beaten meanwhile, to drown the shrieks of his victims. This abominable worship Jehoiada put a stop to, and he slew Matthan, its chief priest, before his bloody altars.

His next step was to instal Joash in the palace of his forefathers. This he did without

difficulty, for "the city was in quiet after the death of Athaliah." Great were the rejoicings at exchanging her impious tyranny for the government of such a man as Jehoiada; bright must have been the auguries of future happiness to the nation under his rule, and they were not disappointed.

CHAPTER VI.

JOASH. AMAZIAH.

"Unstable as water, thou shalt not excel."—*Genesis* xlix. 4.

"O I could prophesy, but the earthy and cold hand
Death lies on my tongue."—SHAKESPEARE.

JOASH ascended the throne 878 B.C., and reigned forty years. As long as Jehoiada lived, he did right, but he was evidently a weak character, swayed to good or evil by those around him. He had no root in himself, but in time of temptation fell away. His first acts, however, were good, and vigorously carried out. Seeing the temple greatly out of repair, and its service gone to decay during the wicked reigns of his father and grandfather, he sent collectors to every town to gather the arrears due to its treasury. Enough was collected by tax, vow-money and free gift to cover all repairs, and to replace the "dedicated things" which Athaliah's son (by a second husband) had actually withdrawn from God's service, and given to Baal. Jehoiada also "took a chest and bored a hole in the wall of it," and set it near the altar, where

priests might drop into it the offerings of the people. He appears afterwards to have moved it to the outer court, so that the congregation might deposit their gifts therein with their own hands.

Thus in our own day, we see almsboxes with "a hole in the lid," set up in many of our churches, to remind us that almsgiving should be joined to prayer and praise. Blessed are they who deny themselves in order to fulfil this duty, and who delight, silently and secretly, to drop their humble offering into the consecrated chest. Whether their gift be gold or silver, or the hard-earned "two mites which make a farthing," surely their FATHER which seeth in secret, shall reward them openly.

So prudent was Jehoiada that he would never open the chest except in the presence of the king's secretary of state; and so pious and reverent-minded was he, that he would have no money dealings in God's house, but caused the chest to be conveyed by Levites to the king's office. Here, day by day, the money was counted, and sealed up in bags, as is the custom among bankers in the East, even in modern times.

Scrupulously honest himself, the high priest had no distrust of the honesty of others. He employed many stonemasons, hewers of wood, carpenters, and other tradesmen in repairing the temple, and over each department he placed overseers and paymasters, men of such high character that they "were not reckoned with," *and they dealt faithfully.*

"Thus," we are told, "the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it."

It pleased God mercifully to spare Jehoiada beyond the natural term of man's life. He had been born in Solomon's time, and had lived through six reigns before this. We find him in the three and twentieth year of Joash, still serving God and his king heartily and discreetly. He had, we learn, been twice married in the course of his life, and had sons and daughters probably by his good and holy wife Jehoshebah.

And now he had reached the age of a hundred and thirty, and died as full of honours as of years. He was buried with royal state, in the sepulchre of the kings of Judah, and Joash and his court mourned for him.

Alas, they had more cause to weep for themselves and for their children. Jehoiada though old and feeble had been the safeguard of the state against idol-worship. Now some of the great men, who in heart had continued Baalite all along, came to the king, and "made obeisance" to him, that is, addressed him with fair and flattering speeches. They probably exhorted him not to be so strict as to exclude the worship of all gods but one. There is a Jewish tradition that they made him believe himself worthy of divine honours, as having been reared six years in the temple. Be this as it may, *he induced him in one interview, to wink at the worship of Baal.* From conniving at sin.

king went on to joining in it,¹ and "wrath came upon Judah and Jerusalem for this trespass." Nevertheless the "FATHER of long-suffering grace" withdrew not His insulted Spirit at once, but sent prophet after prophet to plead with the recreant band. He inspired Zechariah, son and successor of the righteous Jehoiada with one more solemn message. Standing above the people, probably in the pulpit occupied by the priest whose turn it was to read from God's Law, Zechariah spoke these words, "Why transgress ye the commandment of the LORD, that ye cannot prosper? Because ye have forsaken the LORD, He hath also forsaken you!" This temperate rebuke so enraged the king that he in concert with some of his nobles, caused Zechariah to be stoned to death. The dying prophet only said, "The LORD look upon it, and require it!" "It is not to be thought," observes Bishop Patrick, "that he died in a spirit of revenge," but by the inspiration of God he was enabled to foretel the doom this atrocious crime should bring down on Joash. And truly, such an instance of ingratitude, the sin abhorred by God and man, might well stir up a righteous anger in the breasts of all who witnessed it!

In S. Matt. xxiii. 35, our LORD is thought to refer to the Zachariah, whose murder we have just read of. He does indeed call him "son of Berachiah," but as the word Berachiah means "Blessed of the LORD," it is very probable that

¹ We learn this from Josephus, and though not expressly stated, it seems to be implied in the 2nd Chronicles xxiv.

title might have been one often applied to the righteous Jehoiada. "As Abel the righteous, the good shepherd, slain by his brother Cain, was a type of CHRIST, so Zecharias, in his name, his priestly office, his preaching, and his death, was a type of CHRIST" also. Our LORD was, like him, the "SON of the Blessed," only in a higher sense; and as the martyrdom of Zecharias brought wrath on the Jews, so the murder of our Divine SAVIOUR was the crowning sin which drew down vengeance on Jerusalem.

Before the end of the year, (probably about 840 B.C.) Hazael, King of Syria, sent an army against Judah. We are expressly told that it was a small force, yet Joash with a great company could not stand before it. He seems to have tried to win over the captains by rich presents, and did for a while ward off their threatened attack on Jerusalem, but the Syrians soon returned, took the holy city, sacked it, and sent its rich booty to Hazael at Damascus.

The miserable king saw many of his counsellors slaughtered by these invaders. He himself survived though "full of diseases." Conscience perhaps that his people regarded him with hatred and contempt, he shut himself up in the "house of Millo," an armoury, or at least a place of great strength. But vengeance which suffers not a murderer to live, found him out here, "his own servants," the lords of his bed-chamber, conspired against him, out of revenge for the death of Zechariah, and slew him on his

It is remarkable that the assassins were the sons of Jewish fathers, by idolatrous women, persons shut out by God's law from high appointments, and whom Joash must have promoted in defiance of that law.

The people would not suffer this unhappy prince to be buried in the royal sepulchres. They however, made no objection to his son succeeding him on the throne, and accordingly Amaziah began to reign (839 B.C.) in the twenty-fifth year of his age.

Amaziah "did that which was right in the sight of the LORD, but not with a perfect heart," that is, he worshipped the true God, but not with a solid piety. As soon as he felt himself secure on the throne, he caused the murderers of the late king, men of some power and interest, to be taken up and put to death; but their children he slew not, thus obeying the law of Moses, which said that sons were not to bear the iniquity of their fathers.

He numbered the fighting men in his kingdom, and found but three hundred thousand above twenty years of age. This was a grievous falling off from the force mustered by Jehoshaphat eighty-two years before, which amounted to nearly four times as many. Being however minded to make war on Edom, he waited not to consult the oracles of God, but hired a hundred thousand men of Ephraim to serve with his army. They came, bringing (says S. Jerome) their idols with them. But a prophet, whose name is not told us, went to the rash king, and

implored him to have nothing to do with such profane and godless allies ; no good could come of the league, since GOD's blessing did not attend it. Struck with this remonstrance, Amaziah replied, " What shall we do for the hundred talents which I have given to the host of Israel ?" And the man of GOD answered, " The LORD is able to give thee much more than this."

These are most remarkable words, and will to the end of the world bring strength and comfort to all who suffer loss for conscience' sake. If tempted to " make haste to be rich," or to gain something by working on GOD's holy day, or to snatch at some doubtful pleasure or profit, let us call them to mind, for the LORD delights in such as trust Him, and are not afraid to throw themselves wholly on His gracious promises.

It argued some goodness in Amaziah, says an old writer, that he forthwith sent the men of Ephraim away. They, out of revenge, plundered and slew the harmless people through whose country they marched home. He advanced with his diminished band, towards Sela, the capital city of Edom, now better known by the name of Petra. This place, the wonder and delight of travellers in our own day, lies about midway between the southern end of the Salt Sea, and the head of the Red Sea. It was surrounded on all sides but one by very high rocks, and further protected on the side of Canaan by the vast wilderness of Shur, dreaded for its barrenness and drought. Its people had, you will remember, shaken off the yoke of Judah in the

days of the wicked Jehoram, and proved themselves bitter enemies to him and his successors.

Well then might Amaziah have said like his great forefather, the sweet Psalmist of Israel, "Who will lead me into the strong city? Who will bring me into Edom?" There was but one way, a deep narrow glen by which Petra could be approached. "Follow me," says a traveller, "down this magnificent gorge—the most magnificent, beyond all doubt, which I have ever beheld. The rocks are almost precipitous, or rather they would be, if they did not overlap, and crumble, and crack, as if they would crash over you." The gorge is about a mile and a half long, and so narrow that in some places the cliffs nearly meet overhead. The bottom of the glen, now a wild torrent bed, was in old times a smooth paved road. Then probably as now, the green caper-plant and wild ivy sprang from chinks in the rock, while thickets of rose-laurel with its lovely pink flower fringed the path. You turn and wind between these cliffs, which are of a deep red sandstone, bright crimson where the sunshine catches them. Then they widen out, and the traveller sees with astonishment that they are honeycombed in every direction with what once were the dwellings of men. Staircases are carved on the face of the cliffs and vaulted chambers, and halls are hewn out of their solid masses. Here the proud sons of Esau once "made their nest in the rock," and here Amaziah boldly attacked them, took their city, and slew ten thousand of their warriors.

He followed up his victory with most remorseless cruelty. The Edomites though great sinners, were not like the seven devoted nations of Canaan steeped in crime; Amaziah had therefore no warrant from God for destroying them after the heat of battle was over. He did so, however, by throwing his prisoners over the top of the cliffs, to the number of ten thousand. To this crime, he added that of carrying the idols of Edom home with him, and actually setting them up for his gods! "A most prodigious sottishness," says Bishop Patrick, "to worship those images which had not been able to save their former owners from ruin!"

A prophet was once more sent to set Amaziah's sin in its true light before him. He did so, but this time the king's reply was fierce and threatening, "Art thou made of the king's council; forbear! why shouldst thou be smitten?" Amaziah, regardless of the prophet's high commission from God, asked him scornfully who had made him a councillor of state, darkly hinting that if he meddled further, the fate of Zechariah might be his. The man of God departed, and henceforward we see Amaziah left to follow his own imaginations.

Restless by nature, flushed with his success against Edom, and incensed by the damage the Ephraimites had done him, Amaziah next picked a quarrel with Jehoash king of Israel. "Come," said he, "let us look one another in the face!" Jehoash replied by a taunting parable in which *he compared himself to the stately cedar, and*

Amaziah to the thistle of Lebanon. That despised plant having perhaps drawn blood from some passer-by, grew proud, and thought itself equal with the goodliest tree. Even so Amaziah, having shed the blood of the Edomites, presumed on this success, and would have provoked Jehoash to a pitched battle. "And there passed by a wild beast that was in Lebanon, and trode down the thistle."

Enraged rather than warned by this allegory, Amaziah led his army to Bethshemesh, on the north-western border of Judah, and there fought with Israel. He was shamefully defeated, his troops put to flight, and himself taken prisoner. It is specially noted as adding to Amaziah's disgrace, that he the descendant of a long line of kings, fell into the hands of an upstart and usurper. Jehoash carried him to Jerusalem, and there, says Josephus, paraded him before the eyes of the people, threatening to kill him on the spot, unless they opened their gates. They did so, and Jehoash pillaged the king's treasury and that of the temple, chose hostages for the future good behaviour of the citizens, broke down four hundred cubits of their wall, and then returned to Samaria. In the course of the next year (825 B.C.) he died.

Amaziah lived fifteen years longer, but little more is recorded of him; a Jewish Rabbi says he dwelt more at Lachish than at Jerusalem, being afraid of plots against his life. The fear was well grounded, and he perished by the hands of conspirators, 810 B.C., in the fifty-

74 HISTORY OF THE KINGDOM OF JUDAH.

fourth year of his age, and the twenty-ninth of his reign. His corpse was brought in a chariot from Lachish, and laid in the tomb of the kings, and his son Azariah, commonly called Uzziah, reigned in his stead.

CHAPTER VII.

UZZIAH.

“Whom the LORD loveth He chasteneth.”—*Hebrews* xii. 6.

“He is grown too proud.”—SHAKESPEARE.

UZZIAH was a child at the time of his father's death. The kingdom was governed either by a viceroy, or by the high-priest and elders, till he reached the age of sixteen, and was able to act for himself. This he did with great spirit, for he followed up his father's victory over the Edomites by taking from them the port of Elath on the Red Sea, and rebuilding and strengthening it. He wisely put himself under the guidance of a good man named Zechariah, thought by some to be the son of the holy martyr of that name. This Zechariah, though not himself a prophet, “had understanding in the visions of God,” that is, was skilful in expounding ancient prophecies, and drawing lessons from them for the young king's instruction. Perhaps it was owing to this wise man's teaching, received by Uzziah with a reverent spirit, that he never swerved from the worship of the true God, throughout

his reign of fifty-two years. There was much to be done at his first accession to the throne, before Uzziah could give himself up to working the inward reforms his people so much needed. Philistia had been insolent, and required to be put down, so he marched at once into the heart of the country and subdued it, dismantling Gath, Ashdod, and Tabneh, or "Tamnia," a port on the Mediterranean Sea. "God helped him against the Philistines," and also against the Arabs of Gurbaal, probably the very Petra in Edom which his father had conquered. Perhaps these war-like "dwellers in caves" taking advantage of his youth, tried to shake off his dominion altogether, but the time was not yet fully come, when according to Isaac's prophecy, Esau should finally "break" his brother's "yoke from off his neck." Uzziah likewise vanquished the "Me-hunims" or "dwellers in rocky dens," a tribe who inhabited Maon, near Edom. His fame, or to speak more correctly, the rumour of God's gracious dealings with him, and "marvellous help" granted to him, spread far and wide, and even in Egypt and beyond Egypt, he was feared. The children of Ammon brought him gifts, and no enemy durst any more lift a hand against him. As to the land of Israel, it had fallen into so wretched and distracted a state as to be no longer a dangerous neighbour. During the reign of Uzziah, six rulers,¹ all wicked men,

¹ Jeroboam II., Zachariah, Shallum, Menahem, Pekahiah, Pekah.

quickly followed one another, on the throne of Samaria. Three of them died by violence, and "the LORD saw the affliction of Israel that it was very bitter," for there was no "helper for Israel." Still He mercifully sent prophets to invite them to repent. Jonah preached during these days of anarchy, and about this time the great and glorious prophet Isaiah began to blow the Gospel-trumpet in the ears both of Israel and Judah. We shall see presently that even in depraved Samaria the preaching of repentance was not in vain.

Uzziah grew much more powerful than his father had been, even in his palmy days, for he mustered "300,000 and 7,500 men" as a standing force, besides a sort of militia, whose business it was to defend the border towns. This king built again the shattered wall of Jerusalem, and its fallen towers. He caused an immense store of armour to be prepared in case of war, shields, either of metal, leather, or wickerwork, lances, helmets, habergeons, (that is, neck and breast-plates,) bows, and slings, a kind of leather trap, whence stones were flung with deadly effect.

This is believed to be the earliest mention in sacred or profane history of a magazine of warlike stores. It is added that "Uzziah made in Jerusalem engines, invented by cunning men," shooting arrows and large stones from. Calaneo, a French writer, suggests that he may have been the first inventor of these machines, afterwards used by both Greeks and Romans in their

wars. One heathen writer says stones of 100 or 120 pounds weight were shot from them; another (Diodorus) mentions a machine which threw stones of 360 pounds weight. They discharged as many as 500 by night, and 1000 in the course of a day, and the distance these missiles reached was from three furlongs to a mile. This appeared to the ancients very surprising, though we, who are used to cannon, think nothing of it. They prided themselves on no iron, pitch, or sulphur being required for these machines, merely such a supply of stones as could be picked up almost anywhere. There are engravings of two or more of these engines among the wonderful slabs from Nineveh I have already mentioned to you. The engine is made of wickerwork, and runs on six wheels. A tower and battering ram are mounted upon it; some men are working the ram behind screens; from the nearest turret of a besieged city men are lowering grappling irons to catch the ram. Others are flinging firebrands upon it, but the warriors within play water on the flames by means of pipes carried into the tower of their machine.

These wonderful sculptures, graven certainly not more than sixty years after Uzziah's time, bring the events related in the books of Kings and Chronicles before our eyes in a most lifelike manner. We shall refer to them again by and by.

We turn with pleasure to gentler scenes. Uzziah loved husbandry; he had great flocks of

sheep and cattle, which fed in the "mountains," that is, the rich parklike pastures east of Jordan, and also on Carmel, not the famous hill of that name in Issachar, but a rich tract near the Dead Sea. Uzziah cut many cisterns, and he built towers, such as even now are seen in Palestine, to shelter his herdsmen from bad weather, or wandering Arabs. Tillage and the use of the plough were not beneath the notice of this good king, and he also turned his mind to the culture of the grape, and planted vineyards on the sunny slopes of Judah.

How hard is it to bear great prosperity meekly and thankfully! how easy is it for the best of men to be puffed up with vain conceit of their own strength and glory! We next read that Uzziah's "heart was lifted up," and that to the "destruction" not, we trust, of his soul, but of his bodily health and peace. He "went into the temple of the LORD to offer incense upon the altar of incense." What should tempt him to this folly, it is hard to say; perhaps he had a vain desire to imitate the heathen princes who were frequently priests also. He actually pushed forward into the Holy of Holies, where the high-priest alone might enter once a year. This awful chamber was plated all over with gold, as was also the altar of incense, that stood before the ark. Golden chains supported the curtains of blue and crimson and purple which parted it from the priest's court; the mercy seat within was upheld by two cherubims of massive gold, and overshadowed by two others of olivewood overlaid

with gold. Cherubims were woven into the curtain and graven on the golden walls, to represent the hosts of angels that surround the throne of God. The Holy of Holies needed no candle to lighten it, nor light of the sun, for the LORD God Himself was the light thereof. In this, you need scarcely to be reminded, it was a type of heaven.

With holy boldness the high-priest Azariah, and "fourscore priests of the LORD that were valiant men," followed Uzziah into the sanctuary. His daring attempt justified their entrance there, which otherwise had been a sin. They withstood him not by force, but by words of earnest remonstrance, and probably by placing themselves between him and the altar. "It appertaineth not unto thee, Uzziah," they said, "to burn incense to the LORD, but to the priests, the sons of Aaron, that are consecrated to burn incense." "What religious heart but would have melted at these faithful words!" Uzziah, however, blinded by pride, would not own himself in fault, but resolved to carry out his rash purpose.

They proceed to lay their commands on him. "Go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the LORD God."

"Then Uzziah was wroth," and pressed forward with the sacred censer in his hand to offer incense: but while he was uttering words of anger against the brave priests, God struck him. The leprosy rose at once, not on hands, or feet, or breast, for then he might have hidden them,

but on his forehead. No further need of human warning, God Himself had spoken, and the voice of His chastisement could not be misunderstood. Azariah and the Priests, horror-struck at the sight of so polluted a leper in the most holy place, thrust him out; "yea, he himself hastened also to go out, because the LORD had smitten him."

What a sudden change of feeling, what anguish, dread, and self-reproach do these words imply. Our hearts ache for the unhappy king, blasted at once by the foulest of diseases, and condemned for life to lonely wretchedness. In order to form some idea of his sufferings, we must realize the loathing with which leprosy was looked upon by the Jews. Even now, families afflicted with it are to be found in the East, driven forth from the dwellings of man, and in danger of starving, because no one will go near them. A traveller in India thus describes a leper whom he met: "His skin was perfectly white, and it seemed glazed, as if seared with a hot iron; his head was uncovered, and his hair, which was precisely the same colour as the skin, hung in long strips on his lean and withered shoulders. His eyes, except the eye balls, were of a dull murky red, and he kept them fixed on the ground as if it pained him to look up, which I found to be the case. He walked slowly and feebly, and was frightfully thin . . . a living skeleton. He told me he was an object of universal scorn, and an outcast from home and friends; he had for years suffered dreadfully,

and though now cured, would never be allowed to go near his fellow creatures again. The colour of his skin was a corpse-like white, and none could mistake that he had been a leper."¹

Uzziah was a leper till the day of his death, and dwelt in a separate house shut out from the sweet ties of home and kindred, and from the management of public concerns. It is mentioned as the bitterest drop in his cup that he was for ever "cut off from the house of the Lord" from attending those religious services, which in his pride and folly he had dared to meddle with. "How easy," says Bishop Hall, "is it to the God of heaven to bring down the highest greatness, and humble the most stubborn pride!"

"There is mercy in every lot,"

and there was much mingled with Uzziah's, by Him who doth not "willingly afflict, nor grieve the children of men." His son Jotham, on whom the care of the kingdom fell, was a young prince of spotless piety, and wisdom above his years. No wars, or factions seem to have broken out under his government, and religion outwardly at least, flourished. As for Uzziah, God granted him abundant time for repentance, and his loathsome disease brought him (according to the command of God, by Moses) into frequent intercourse with the priests. Let us hope that he profited by their honest rebukes, and holy teaching, that the pride which had been his stumbling

¹ Scripture Manners and Customs.—P. 495.

block, was for ever put away, and that affliction became the means of training him for that place where "nothing that defileth shall enter."

Uzziah died about the year 758 B.C., and his body was laid near, but not within the burying-place of the kings, for they said, "He is a leper."

CHAPTER VIII.

JOTHAM—AHAZ.

“I saw the wicked buried, who had come and gone from the place of the holy.”—*Eccl.* viii. 10.

“Look here, upon this picture, and on this.”

SHAKESPEARE.

(758 B.C.) It is observed by a Jewish Rabbi, that Jotham was the only King of Judah, in whom no fault is to be found. He “prepared his ways before the LORD his GOD,” that is, he acted not by impulse, but framed his deeds and words by the will of God. No wonder that, so doing, he “became mighty.” Yet the events of his reign, which lasted sixteen years, are compressed into a few verses by the sacred writers. “He entered not into the temple of the LORD,” that is, he did not profanely intrude into the priest’s office, as his father had done; he re-built the “high,” that is, the principal gate of the temple and made it a very glorious structure. He strengthened Ophel, a wall and tower at the east extremity of the hill of Zion, and one of the main defences of Jerusalem. He built castles and towers in the forests of Judah, and fortified its mountain fastnesses. He worsted the chil-

dren of Ammon, who came against him, and whereas they had brought freewill gifts to his father, they were compelled to pay a heavy war-tribute to him for three years. In those days Rezin of Syria, and Pekah, King of Israel, joined in league against Judah, but before they had time to ripen their designs, Jotham was laid in a peaceful grave. Nor can we lament his early removal.

“Death cannot come
To him untimely who is fit to die;”

and doubtless this good man saw with grief the increasing vices of his subjects, and their secret hankering after those idols which he had put away. “For,” says the writer of the Chronicles, “the people did yet corruptly.” Idolatry was only smouldering, not extinct in their hearts, and needed but a gale of court favour to fan it into a blaze. We find from the solemn vision granted to Isaiah in the first year of Jotham’s reign, when he saw “the LORD sitting on His throne high and lifted up, and His train filling the temple,” that a judicial blindness and deafness had already fallen upon Judah. Visions of coming judgment, of cities great and fair without inhabitant, of fields untilled and wasted, of lifelong exile to a distant land, rose before the prophet’s eye, and he ceased not to warn his countrymen of these coming woes, in the hope that some at least, might “cease to do evil, and learn to do well.”

At the death of Jotham, which took place

about 742 B.C., Ahaz his son ascended the throne. He had reached the age of twenty, and like his father, reigned for the space of sixteen years, but how unlike him was he in character and conduct! He at once gave himself up to idolatry, and that of the worst sort, even to those practices which had drawn down God's wrath on the seven nations of Canaan. He worshipped Moloch, the idol of Ammon, and sacrificed to Baal, and made his own children to "pass through the fire." The exact meaning of this phrase is not known, but it imported something very hateful in the eye of God.

The Jews have a tradition that Hezekiah, the illustrious son of Ahaz, was thus offered to idols, but "snatched by miracle from the fire;" their writings however abound in such wild and childish fables, that it is impossible to put much faith in them.

Pekah, King of Israel, and Rezin of Syria, or of "Damascus" as he is called from the name of his chief city, made a league against Ahaz; they greatly distressed, though they "could not" wholly overcome him; multitudes of captives were carried off to Damascus, and Pekah smote Ahaz with a great slaughter, and slew his young son Maaseiah, Azrikam the controller of his household, and Elkanah, his prime minister. The once valiant men of Judah, had now no heart to defend themselves, but were carried captive by droves, with their wives and little children, and brought to the gates of Samaria. Here a prophet of God, by name Oded, met them.

being his brethren of Israel, flushed with victory, and loaded with spoils, he thus spoke to them, "Behold, because the LORD GOD of your fathers," the GOD of Judah as well as of Israel, was wroth with Judah, He delivered them into our hand." Oded thus reminds them that their victory was not in this case to be attributed to any valour of their own; "And ye," he continues, "have slain them in a rage that reacheth up to heaven;" that is, which had no measure, and cried for vengeance against the Israelites. And now ye purpose to keep them under, to make bondmen and bondwomen unto you," to use them as slaves, though sprung of the same stock with yourselves, and either make money by selling them, or compel them to drudge for you without wages. "But are there not with you, even with you, sins against the LORD your GOD?" Have not you, who consider yourselves favourites of heaven, crimes enough to answer for? And may not your turn of misery and disgrace come next? "Now hear ye therefore, and deliver the captives," "your brethren" as he pointedly calls them; "for the fierce wrath of the LORD is upon you."

Knowing as we do, the corrupt state of Israel, and how rampant sin was amongst them at this time, we should not have wondered if the princes of Samaria had slain this noble prophet, or at least, set him utterly at naught. But it proved otherwise.

Four princes, heads of Ephraim, by name Azariah, Berechiah, Jehizkiah, and Amasa, hearkened

to his words ; they "stood up against" the cruel captains of Israel and said, "Ye shall not bring in the captives hither," that is, into the city of Samaria ; "for whereas we have offended against the LORD already, ye intend to add more to our sins;" to the merciless slaughter of our brethren, ye would add the sale of such as survive: "for our trespass is great, and there is fierce wrath against Israel."

How much faith, lowliness, and candour shine forth in these words of the princes, and who would have looked for such bright virtues to grow out of so barren a soil as that of Samaria? truly Oded had not lived and preached in vain in that wicked court. The soldiers, struck with remorse, at once gave up their prey to be disposed of by the "princes and congregation." Men were appointed to take care of the prisoners ; with the tenderest kindness they were clothed, shod, and supplied with meat and drink ; thus refreshed and also "anointed," they were led back by easy stages towards their own land, the feeble amongst them mounted "on asses." Their generous friends escorted them as far as Jericho, and we may picture to ourselves the feelings of gratitude on one side, and kindness on the other, with which they bade one another farewell.

Let us, according to our custom, try to bring before our mind's eye, the scene of this affecting parting. A cluster of huts, surrounded by green tangled thickets, are all that remain of the once splendid city of Jericho, in Benjamin. At one

time, it was "high and fenced up to heaven," and the country round it, wondrously fruitful by reason of the many springs that watered it. A vast grove of majestic palms, nearly three miles broad and eight long, shaded the city, and it was watered by a stream, possibly the brook Cherith, which ran into the river Jordan six miles further. Jericho was a most important place, the "key" of Palestine to any invader from the north or east. It probably contained some devout worshippers of God even in those corrupt days, as the "school of the prophets" within its walls, taught by Elijah and Elisha, must have kept up some sense of religion.

To return to Ahaz. As years passed on he was more and more harassed by wars with Philistia, Edom, and Syria. In all of these he was worsted, and he "made Judah naked" by collecting its treasure and sending it with abject entreaties for help, to Tiglath-Pileser, King of Assyria. This mighty monarch ruled over a vast country, extending from Mount Taurus to the river Tigris. His capital city was that Nineveh, of which, as I told you, such wonderful remains have been dug up, within the last twenty years. How must the messengers of Ahaz have been astonished at its grandeur! It extended fifteen miles along the banks of the Tigris; its walls were a hundred feet high, and wide enough for three chariots to drive abreast upon them; they were girded by more than a thousand towers, each two hundred feet high. Streets of palaces, and bazaars, stored with more luxuries

than heart can conceive, filled up the enclosure, and ministered to the wants of a proud and pleasure-loving people. They worshipped idols, specially Nisroch, whose image, as an eagle-headed man, of majestic height, and clad in flowing robes, is carved over and over again on the "Nineveh slabs." Providence has so ordered it, that together with these sculptures, long inscriptions in the arrow-headed writing of that time, have been brought to light. Some learned men amongst us have found out the art of reading them, and thus many fresh facts in history have been discovered, bearing upon, and tallying with the inspired records of the Bible. We shall have occasion more than once to refer to these facts, in relating the histories of Ahaz and Hezekiah. It is sufficient now to say that this very Tiglath-Pileser, the second of his name, is mentioned on one of the slabs; his victories are recorded, and "Menahem, King of Israel," is one of the long list of princes that paid him tribute.

The Assyrian monarch was pleased to grant the prayer of Ahaz, and sent an army to his relief. Rezin was conquered and slain, but not till he had wrested the port of Elath from Judah, never to be restored. Tiglath-Pileser then took possession of Damascus, Rezin's capital, and here Ahaz hastened to do him homage. He must have found the service of this new master very burdensome. We are repeatedly told that the Assyrian king "distressed Ahaz, and helped him not," and though for his own selfish ends he had rid him of the Syrians, we do not find

that he reconquered for him any of his lost provinces. In Damascus Ahaz saw an altar which pleased his fancy. He sent the "pattern" and "fashion" of its height and form, mouldings and carvings, to Urijah the priest, at Jerusalem. Urijah was a base flatterer, how unlike the virtuous priests, who scarcely forty years before, had guarded the purity of the temple! He caused an altar to be made according to the desire of Ahaz, and set it up beside Solomon's altar of burnt-offering, in front of the temple. On the return of Ahaz, he was much pleased with Urijah's compliance with his command, and impiously caused Solomon's altar to be removed to the north side of the court, and his own, which was larger, to be set up in its room. Here he offered sacrifices to the gods of Damascus; "a most monstrous stupidity," says Bishop Patrick, since they had been unable to help the Syrians against Tiglath-Pileser." It was however very usual with heathen nations, to try to bring the gods of their enemies round to their side, by gifts and sacrifices.

Ahab's wickedness was not punished on the spot, and this perhaps emboldened him to do yet worse. You have doubtless read of the brazen "sea," or laver, made by Solomon to hold water for the priest's daily use. It held "five hundred barrells," and was supported by twelve oxen of brass, three looking to each quarter. This laver Ahaz caused to be put on pavement, removing the oxen altogether. He broke it in pieces all the sacred vessels; "the covert

for the Sabbath" (probably a porch or shelter of some kind, erected for the worshippers who thronged to God's house on that day) he removed, thus showing contempt for the fourth commandment. He set up high places in every city to discourage his people from coming up to Jerusalem to pray. Lastly, he "shut up the doors of the house of the LORD," and abolished Divine worship altogether.

Such were the closing acts of this most glorious reign. Ahaz died about 726 B.C., and the people, who had doubtless groaned under his tyranny, suffered him not to be laid in the sepulchres of his fathers.

It was to this abandoned prince that the Prophet Isaiah addressed those memorable words: "Is it a small thing for you to weary men, but will ye weary my GOD also?" The perverseness of Ahaz in refusing a sign graciously offered him by GOD, gave occasion to this reproof. It was happily followed by a most glorious and comforting prophecy respecting the coming CHRIST, and by the promise that He, the Desires of all nations, the Hope of all the ends of the earth, should in due time be "born of a pure virgin."

CHAPTER IX.

HEZEKIAH.

"Behold an Israelite indeed, in whom is no guile."—*S. John* i. 47.

"He was a king, blest by the King of kings."
SHAKESPEARE.

HEZEKIAH began to reign at the age of five-and-twenty. He lost not a day after his accession, in re-establishing the worship of God, that worship which he prized above every earthly blessing. The sacred writer, saddened perhaps, by the remembrance of Uzziah's fall, bids us remark that "Hezekiah clave to the LORD, and departed not from following Him" during his whole reign of twenty-nine years. "In the first year of his reign, in the first month," (that is, the month Abib,) he opened the doors of the temple. He summoned the priests and Levites to return to their long vacant posts, and with great spirit and earnestness exhorted them first of all to remove the "abomination," the altar from Damascus, and then to purify the holy place thoroughly. "For our fathers have trespassed," he said, "and have turned away their

faces from the habitation of the LORD, and he turned their backs." He described in thrilling words the desolation of the sanctuary, its closed gates, its lamps unlit, its courts empty. In this, he told them they had been given over "to trouble, to astonishment, and to hissing." In this, their fathers had been slain with the sword, their sons, and daughters, and their wives, had gone into captivity for this! Now, it was his heart, he said, to renew the long-forgotten covenant between his people and their God; no other course could save them from utter destruction; therefore he turned to the priests and Levites, and besought their help, in the most glowing yet tender words. "My sons, be ye no longer negligent! for the LORD hath chosen you to stand before Him to serve Him, and that ye should minister to Him, and burn incense." Fourteen principal men among the Levites immediately responded to this call, and undertook the cleansing of the temple. They were more upright in heart, we read, than the priests, more zealous, loyal, and pious: but their zeal stirred up that of their brethren, and a good company gathered together for the great work. First they sanctified themselves by bathing in pure water, and observing other Mosaic rites; then the priests alone entered the temple, and cleaned it, carrying forth all the impurities they found therein. These the Levites collected and threw into the brook Kedron, whence they floated into the sullen waters of the Dead Sea. Seven days were spent in cleansing the sa-

tuary. The house having been long shut up, and entered by no one, must needs be full of dust, its vessels tarnished, the golden hinges of its doors rusty. All were at last restored to their former purity, though not to their former splendour; and now Hezekiah summoned by the priests, rose early and gathered his princes, and went in state to the temple. A very solemn sacrifice was offered, in his presence, for the sins of the nation, thus testifying to all, that "without shedding of blood is no remission." Seven he-goats were slain, after the king and people had laid their hands on the victim's head, confessing their sins. An atonement was also made for Israel, for many of the better disposed dwellers in that distracted land, hearing of Hezekiah's mild and just rule, had hastened to seek his protection in Jerusalem. After the solemn humiliation came praise and gladness, the Levites brought forth "David's instruments," cymbal, harp and psalter, and strains of devout adoration rose to the throne of God. Then king and people "bowed their heads and worshipped," and so the service of the house of the LORD was set in order.

This was but the first step to a further reform. In the following month, somewhat later than the time appointed for the Passover, Hezekiah sent to all Israel and Judah, inviting every man to come to Jerusalem for the celebration of that solemn feast. It is remarkable that Hoshea, king of Israel, did not forbid the messengers from visiting every part of his do-

minions. "Ye children of Israel," they were instructed to say, "turn again to the LORD God of Abraham, Isaac, and Israel, and He will return to the remnant of you that are escaped out of the hands of the kings of Assyria." "Be not stiffnecked," a comparison drawn from stubborn oxen, which will not go forward, but withdraw their necks and shoulders from the yoke, and go backward. "Yield yourselves to the LORD, and come into His sanctuary, which He hath sanctified for ever." It is not too late to repent, only let your penitence be hearty, and prove it such by coming to worship at Jerusalem, the place which God Himself hath appointed; come, and the LORD shall shower mercies upon you, even "bringing back your brethren and your children from the land of their captivity!" So the posts, that is, the messengers, went from city to city; they passed through the well-tilled fields of Ephraim, they visited the pastoral yet warlike tribe of Manasseh, and the shrewd traders and seafaring men of Zebulun. Most of their hearers "laughed them to scorn, and mocked them," for of what account were things unseen and eternal to men swallowed up in the love of gain or pleasure? Like the persons described by our Blessed LORD in His parable of the marriage supper, they either "with one consent began to make excuse," or openly scoffed at the heavenly message. A very few acted otherwise; they "humbled themselves" (for pride is the root of all enmity to God) and came to Jerusalem. In Judah there was a won-

derful and most cheerful obedience to the summons of the king; the "hand of God," that is, the Divine grace, moved the people to obey, and they did not stifle or resist His heavenly inspirations. So a joyful multitude came thronging to the house of the LORD at the appointed time, and with their help Hezekiah boldly destroyed every idolatrous altar in Jerusalem. He also "broke in pieces," that is, ground to powder, and scattered in the air, the brazen serpent made by Moses in the wilderness. It had for many years been preserved as a memorial of God's healing mercy, and a type of the promised SAVIOUR, but such is man's proneness to worship the creature rather than the Creator, that latterly ignorant people had burnt incense to it. So Hezekiah wisely destroyed it, after explaining to his subjects that it was no longer endowed with miraculous virtue, but was merely "Nehushtan," a piece of brass.

So forward were the laity in the work of improvement, that "the priests and Levites were ashamed," were put to the blush for their own negligence, and spurred up to greater zeal. So they all partook of the feast of unleavened bread together, and the Psalms of David and Asaph were solemnly chanted, and the law read and explained, Hezekiah "speaking comfortably to the Levites that taught the good knowledge of the LORD."

Even in those Old Testament days, how much brightness and joy were granted to such as honestly served God! Is there any heart that

does not bound at the contrast between this feast of Hezekiah's convoking, and the gloomy, impure, and cruel rites practised by his father Ahaz? How much more have we Christians reason to rejoice! and how blind are those who prefer the yoke of self and the world to that service which is "perfect freedom!" When the seven days of the feast were expired, the whole assembly "took counsel together," and resolved to dedicate a second week to religious rejoicings. The king generously gave a thousand bullocks and seven thousand sheep to feed the strangers thus detained in Jerusalem. The nobles subscribed a still larger amount, and the priests willingly came forward to offer fresh sacrifices. There was such "joy in Jerusalem, as had not been known there for 250 years, not in fact since the days of Solomon; and when it was over, and the worshippers were about to return to their "tasks in life," they were dismissed by the Levites with "words of blessing and of peace."

This "blessing" was most likely that form of words which God had taught to Moses, which Moses had bequeathed to the Church, and which is embodied in our own "Office for the Visitation of the Sick." We know that it was graciously ratified by God, for the chronicler adds, "And their voice was heard, and their prayer came up to His holy dwelling place, even to heaven."

Hezekiah was not unmindful of the course of *worldly affairs*. Having "sought first the *kingdom of God*," and sworn allegiance to a Hea-

venly Master, he next shook off the wrongful dominion of that earthly master, whom Ahaz had basely truckled to. He somewhat rashly perhaps, kept back the wonted tribute from the king of Assyria, resolving to rule as a free sovereign over his own little kingdom. He drove back the Philistines who harassed his western border, and recovered more from them than his father had lost. As for the kingdom of Israel, it was no longer a neighbour to be feared; sin had long eaten out its very heart, and now it was tottering to its fall. In the fourth year of Hezekiah, Shalmaneser, king of Assyria, hearing that Hoshea, king of Israel, had made a league with Egypt against him, came down like a thunderbolt on that unhappy prince, and made him prisoner. He then besieged Samaria, and took it at the end of three years. Israel thus became a province of Assyria, and such of its people as had not fled to Judah, were borne away to a strange land, lying, it is thought, on the shores of the Caspian Sea.

The people of Judah had great cause to tremble at this event. Israel being now swept away, no barrier remained between them and Assyria, which like a mighty sea was rushing toward them. Doubtless Hezekiah saw and felt this, but nothing could shake his cheerful trust in God. The reform begun in Jerusalem spread through the whole country. Images and groves were "utterly destroyed," and the king finding his people too poor to pay the poll-tax levied *for the temple services*, maintained those services

at his own proper cost. He did not however, he them excused from paying their "first-fruits" and "tenths" towards the support of the priest nay, so earnestly did he press this duty up them, that all Judah was stirred up. Th brought in "immediately," supplies of cor wine, oil, and honey, likewise, says a Jewi writer, of dates, figs, and pomegranates. T tithes of sheep and cattle were also paid. I large was the supply of fruits of the earth, whi continued to come in for five months, that it exceeded the daily needs of the priests; t surplus was therefore laid "in heaps," and wh the king and his princes came and saw tl plenty, they blessed God who had given E people ungrudging hearts; they also commend the people, and prayed God to increase the store.

Then Hezekiah, like a prudent man, "questioned with the priests concerning these heaps asking them, it is supposed, why so much good food was suffered to lie about, and get spoiled or perhaps, merely how it was that so large store remained yet unconsumed? Azariah, he of Zadok's line of priests, told him in reply he ever since harvest time had begun, these gifts had poured in, "and we have had enough to eat, and have left plenty." Then Hezekiah built new storehouses in the temple precinct and he and the priests who seem to have gone hand in hand in every undertaking, set trustful *men to lay the fruits up there, and also to give them out.* The Levites who, it appears, be-

to officiate at the early age of twenty, instead of the usual age, thirty, were specially cared for by Hezekiah; it is touching to read of his providing for their wives and little ones, "because in their set office" their husbands "sanctified themselves in holiness," that is, they might not follow any trade whereby to maintain their families. "Thus did Hezekiah," and "wrought that which was good and right and truth before the LORD."

CHAPTER X.

HEZEKIAH.

“The Assyrian came down like the wolf on the fold.
Hebrew Melod

THE time came when this good man was to be tried by reverses. In the fourteenth year of his reign, died Shalmaneser, King of Assyria, called by Isaiah, Sargon. He was succeeded by his son Sennacherib, a very remarkable person, whether we look at his conquests abroad, or at his magnificent buildings at home. A noble palace built by him, has been discovered within the last ten years, in the ruins of Nineveh. Its walls were buried under immense heaps of earth and rubbish, and could only be reached by cutting trenches, thirty feet deep. It is clear this palace was injured by fire more than two thousand years ago, for the chambers were found in 1847 full of charcoal, and many of the alabaster slabs were turned into lime. Very many however were found in good preservation, the walls were and engraved pictures upon them as fresh as if cut out yesterday. The name of Sennacherib occurs continually, and so does his likeness

graved on alabaster. One slab represents him on a chariot hunting lions in a royal park ; the lion is stuck full of arrows from his bow, and writhes with rage and pain ; in another Sennacherib sits on a throne, watching (so says the inscription) the siege of Lachish. He is a man of majestic presence, clothed in embroidered robes, with a deep fringe ; he wears a mitre-shaped cap ; his hair and beard are long and carefully curled ; his nose is prominent, and his eye-brows strongly marked ; the arms are bare to the elbow, except that on each is a bracelet with a rose in the centre. In his right hand he holds up two arrows, his left grasps the top of a small bow ready strung. The side of the throne is richly carved with figures of men in three rows, one above another.

Having now set him before you, I return to the Bible history. Sennacherib being at enmity with the King of Egypt, led his army through Palestine to attack that country. On his way he fell upon "all the fenced cities of Judah, and took them." Hezekiah, unable to struggle against so enormous a force, sent messengers to Lachish, where the Assyrian king was, saying, "I have offended," that is, by refusing to pay tribute ; "return from me ; that which thou puttest on me I will bear." And Sennacherib exacted from him three hundred talents of silver, and thirty of gold. He then passed on southward to wreak his vengeance on Egypt.

We read with wonder and awe Sennacherib's *own account* of this campaign, graven on slabs of

marble. "In the third year of his reign," it says, "he crossed the river Euphrates, and entered the land of the Hittites (Syria). The kings of the sea coast, except the King of Ascalon, submitted to him at once. This king was, however, conquered, and sent prisoner to Nineveh." Then follow some lines which cannot be clearly made out, though the name of Hezekiah occurs in them. It goes on thus. "Hezekiah, King of Judah, had not yielded to my power;" the relater here is Sennacherib; "forty-six of his chief cities and forts, and villages depending on them of which I took no account, I captured and spoiled. Himself I shut up within Jerusalem, his chief city. The strong towns, and the rest of his towns which I spoiled, I severed from his country, and gave to the kings of Ascalon, Ekron, and Gaza, so as to make his country weak. Besides the former tribute laid on these countries, I added a tribute, the nature of which I fixed." The next lines are not so clear, but it may be gathered from them "that Sennacherib took from Hezekiah thirty talents of gold and eight hundred of silver, the treasures of his palace." The amount of tribute paid in gold agrees in both records. The difference in the amount of silver may be accounted for by supposing that Hezekiah added silver from the temple and from his treasury to the number of talents required of him, and that Sennacherib *names the whole amount*. The Assyrian king *further states that he took Hezekiah's sons and daughters, and his slaves male and female, and*

sent them to Nineveh, probably as hostages. The city itself he does not pretend to have taken.

The short breathing time allowed to Hezekiah after these disasters was not wasted in vain repinings. He took counsel with his lords and mighty men to stop the waters of the fountains outside the city, covering them up with earth, and bringing the water through pipes and channels underground into Jerusalem. The people helped him cheerfully, and they turned aside "the brook that flows through the land," (whether Kedron or Gihon is not known,) saying, "Why should the kings of Assyria come, and find much water?" The walls of the city were put into perfect repair, and a supply of darts and shields, weapons of offence and defence, provided. "Captains of war" were set over the citizens, and Hezekiah gathered the scared multitudes about him in the principal gate, and "spoke comfortably" to them, thus: "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him; there be more with us than with him." Here he contrasts with that idolatrous host,

"The armies of the living God,
All righteous, pure, and true,"

who encamp round the servant of God, ready to help him at his need. "With him," continues *Hezekiah*, "is an arm of flesh; but with us is

the LORD our GOD, to help us and to fight battles!"

The sacred writer adds that the citizens "rested themselves on these words," an expression of singular beauty and force; they relied on their king's assurances, as though God Himself had spoken.

A heathen writer relates that Sennacherib marched only to the border of Egypt, and then for some unknown reason, turned back. He now shamelessly broke faith with Hezekiah, camped his vast army round Lachish, and thence sent a large force to Jerusalem under Tartan, Rabсарis, and Rabshakeh, three of his captains. They took up their station outside the city wall, near the "upper pool" of Gihon. Here, it seems, the highway from Lachish crossed the river, and alongside of it was a field used by the Jews for whitening their cloth. The three captains were sent not to attack the city, but to parley with its inhabitants, and seek by false promises and blasphemous speeches to induce them to revolt from Hezekiah. They first insolently called on the king to appear. This he did not venture safe to do, but sent three high officers, Eliakim, controller of his household, Shebna, his secretary, and Joah, son of Asaph, the recorder, to treat with the enemy. They stood on the plain below, while numbers of anxious and trembling citizens crowded the battlements above, and listened to their discourse. By the help of Ninevite marbles, we may form a distinct idea of the appearance of Sennacherib's army, and

appalling sight which met the eyes of these of Judah. An Assyrian captain is there presented seated in his chariot, with a crested net, and long thick curls flowing over his shoulders. He is clothed in a shirt of mail made of iron scales inlaid with copper, and falling from his neck to his ankles. Grooms, clad in tight tunics edged with fur, and girt with emeralded belts, lead their masters' horses by a bridle twisted round the lower jaw. The horses are engraved with great spirit, and show that the Assyrians possessed a pure breed of that noble animal, not unlike the Arab horse now found in the same country. Their trappings are of dyed and figured cloth, with many coloured bells and numberless little bells attached to the harness. The great man is attended by shield-bearers, and mace-bearers, and by scribes, whose business is to count his prisoners, and register the spoil taken in battle. Sometimes he has slaves surrounding his chariots, and flinging before his horses' feet the heads of the slain. The Assyrian army contained slingers, who were seen discharging stones with their right hand, and grasping other stones in their left. As archers we see disposed in ranks, the two front rows kneeling as they draw the bow, the third rank shooting over their heads. They have no helmets or shields, seemingly of wickerwork, to protect them. Other troops advance in long files with shields, spears, and peaked (not crested) helmets. They carry with them baggage, such as we before described, tents,

bladders to help them in crossing rivers, and other implements of war. Chariots abound in the engravings, illustrating the words used by Isaiah in his prophecy of Sennacherib's invasion; "The choicest valleys shall be full of chariots." We have full proof in the Nineveh sculptures that the Assyrians were a cruel people, for we see them over and over again, torturing unhappy prisoners fastened by the hands and feet to pegs fixed in the ground. We also see them refusing mercy to helpless, unarmed men, striking them, and spitting in their faces.

The message of Sennacherib to Hezekiah was delivered by Rabshakeh, or "the cup-bearer," as his name imports, an eloquent man, and, Hebrew writers tells us, an apostate Jew. It is a very artful speech, so framed as to carry terror to all hearts that were not fixed on God. First he bids Hezekiah, in the name of the "great king," consider the utter folly of supposing he could hold out against Sennacherib. If Hezekiah thought to receive help from Egypt, he was wretchedly deceived; the power of Egypt was as brittle as the reeds, or canes that grew by the Nile, on which if a man leaned, they snapped, and the splinters would pierce his hand. If again, Hezekiah looked to his God to save him, had he not offended that God (so he foolishly argues) by destroying all His altars, save one at Jerusalem? Then Rabshakeh insolently challenges the king to come out and fight his master; and promises in mockery to furnish two thousand horses, if Hezekiah can

men to sit upon them. Lastly, he falsely states that Sennacherib had received a commission from God to destroy Jerusalem, as his father had destroyed Samaria.

Isaiah, seeing perhaps that the people quailed at those high words, now requested the "cup-bearer" to treat with him in the Syrian language, which he and his brother commissioners understood. But Rabshakeh took an opposite course; he stood up in sight of the Jews, and raised his voice so as to be heard by them all. As possible he may have had recourse to a king-trumpet, for the Nineveh slabs show that instrument in constant use in the Assyrian army. His harangue to the people was most sane and boastful. He tells them the "great God" was stronger than Hezekiah, yea, than himself! He promises them, on condition of surrender, rich possessions in a distant land, which Sennacherib would carry them, "corn and wine, bread and vineyards, oil olive, and every thing." He rehearses to them the terrible fate of those cities which had stubbornly held out against Assyria. He mentions the fall of "Hathlath" on the river Orontes, north of Syria. That town still exists, and contains a population of fifty thousand souls. Next on his list is "Tadmor," believed to have stood near Sidon, on the sea-coast. "Sepharvaim, Henah, and Iva," "Ahava," are thought to have been cities in the far north, not far from the Caspian Sea. And the gods of these cities," he tauntingly asks, "been able to save them? nay, to come

nearer home, had the gods of Samaria been to save Israel? What then had the Jews hope?"

It must be owned, observes Bishop Pat. that Rabshakeh was an excellent speaker well as soldier, not second in eloquence to famous Roman, Julius Cæsar. "But the people held their peace, and answered him not as was for the king's commandment was, Answer not." With simple unquestioning loyalty people obeyed their much loved king, and words of the prophet were verified to them, returning and rest shall ye be saved." quietness and confidence shall be your strength. Hezekiah's messengers returned to him with their "clothes rent," the usual tokens of sorrow and dismay in those days among the nations of the East. Even now travellers in Persia and Syria see it practised by chief mourners at funerals, or by persons in great and sudden distress. The king was deeply affected by their tidings, and he forthwith sent them "covered with sackcloth," to inquire the will of God through Isaiah His prophet. He bade them tell the holy man in his name that this day was a "day of trouble, rebuke, and blasphemy." The distress in which he and his people were, and the reproaches cast upon them, weighed heavily on his spirit, but how much more the affliction offered to Almighty God! He and his household of men were indeed powerless against so vast a host, but he clung to the hope that God would yet arise and save them for His insulted Name.

sake; to this end he begged Isaiah's prayers for the "remnant that was left."

Isaiah's reply was full of comfort; he bade the messengers say to their master, "Thus saith the LORD; be not afraid of the words which thou hast heard, with which the servants of the King of Assyria have blasphemed Me; behold, I will send a blast upon him." A pestilential blast, as some think, or as others read it, a "spirit" or destroying angel, with the pestilence in his hand. "And he shall hear a rumour;" this also was fulfilled when Tirhakah, King of Ethiopia, came upon Sennacherib; "and shall return to his own land, and I will cause him to fall by the sword in his own land."

So Rabshakeh returned to Lachish to acquaint Sennacherib with the stubborn resistance of the Jews; he left Rabsaris to conduct the siege and straiten the city, promising himself soon to return with a larger force. He found, however, that the Assyrian king had quitted Lachish, apparently without having taken it, and had sat down before Libnah. There tidings reached him of an army gathering against him in Ethiopia, or Cush, and marching northward under the command of Tirhakah, king of that country.¹ The approach of this fresh host pro-

¹ Cush seems here to mean Arabia and the eastern shore of the Red Sea; in the Nineveh marbles we see turbaned Arabs bringing tribute to Sennacherib, or fleeing before him on camels, or standing with a rod in each hand fringed with a double row of dried locusts, a species of food still in use amongst them.

bably startled Sennacherib, and he sent back Rabshakeh to Jerusalem with "railing letters" against the LORD GOD of Israel, urging the Jews to surrender at once. Hezekiah's conduct on this occasion is most worthy to be meditated upon, and treasured up in our hearts and memories, against our "due time of trouble." He received the letter from the hand of the messengers, and read it, and then he "went up to the house of the LORD, and spread it before the LORD." Picture to yourselves this good king kneeling in the outer court of the temple, with his face towards the holy of holies. In his hand is the letter, a scroll either of vellum, or linen or papyrus leaf, rolled round a piece of wood, fastened to one end of it. He spreads it before the "LORD GOD of Israel, which dwelleth between the cherubim," that is, who had promised to be peculiarly present with His faithful people that looked toward the mercy seat. Hezekiah owns Him to be the "GOD of all the kingdoms of the earth," not of one nation only, as Sennacherib ignorantly asserted. In anguish of heart he prays, "LORD, bow down Thine ear and hear; open, LORD, Thine eyes and see, and hear the words of Sennacherib, which hath sent him (Rabshakeh) to reproach the Living GOD." Of a truth, he says, the Assyrians have, according to their boast, overthrown the nations around, and cast their gods, "*which were no gods,*" into the fire. But this, *he pleads, is an additional reason why God should save Judah, and thus distinguish Himself from*

those senseless idols which were but wood and stone.

While Hezekiah thus "poured out his heart before the LORD," God was preparing a message of strength and comfort for him by the mouth of His servant Isaiah. You will find it in 2 Kings xix. 20—34. It begins with the brief but blessed words, "That which thou hast prayed to Me, I have heard . . ." God then addresses Himself to Sennacherib, and rebukes the madness of his pride in very awful words. He tells him (verse 21) that "the virgin, the daughter of Sion," (the stronghold of Zion, which had never been taken since David's time), should defy his utmost efforts to conquer her; the "daughter of Jerusalem" (the temple and city,) though often spoiled before, should now triumph over him. In verse 23, He describes the boastings of a king puffed up with victories, and saying, "What place is there that can withstand me? have I not reached with my countless chariots, the mountain tops, forced my way through the steepest passes of Lebanon, cut down its tallest cedars and choicest firs? who shall hinder me from taking up my quarters in the furthest borders of Judah, and making myself master of the well wooded and fruitful Carmel? I have passed through vast deserts, digging wells there lest my armies should die of thirst; I have gone dryshod through deep rivers, turning their streams another way, and so have taken the strongest fortresses! Who is lord over me?" In the 25th and following verses,

GOD answers these empty boasts, bidding Sennacherib know that without His leave he could not have taken one city, or conquered one kingdom. He was but a tool in the Divine Hand to punish wicked men; as a fisherman holds the fish fast by the hook, as a horseman curbs in his fiery steed, so GOD would cause the unruly will of this tyrant to work His own ends.

From verse 29, the LORD speaks comfortably to Hezekiah; He graciously promises him, that in spite of the ravages of Sennacherib's army, enough food should be left in the land to save the people from famine; though the next year was the sabbatical year, when it was not lawful to sow or reap, a sufficient supply of the fruits of the earth should be provided for their subsistence, and in the third, they should plough and sow and gather in their harvest in peace, secure from enemies and from fear of any. Lastly, Isaiah was commanded to foretell the speedy defeat of Sennacherib, and the miserable end to which he should afterwards come in his own country. In this proud oppressor, we see a type of the enemies of GOD's people, to the end of the world; and in Hezekiah and his faithful few, are figured the "little flock" of CHRIST, His Church militant, struggling from age to age against sin and Satan. Let us not then despond.

"When round our walls the battle lowers,
When mines are hid beneath our towers,
And watchful foes are stealing round
To search and spoil the holy ground,"

the "Captain of our Salvation" is near, present to the eye of faith, though not as yet to the eye of sense; we have the bright examples of countless saints, once troubled as we are, now at rest, to cheer us onward; and we have the promise of the "Comforter" to abide with us for ever, and endue us with strength equal to our need. Let us then, like Hezekiah, trust wholly in God, and "speak comfortably" to the fearful and weak-hearted among our brethren. Thus we shall not only finish our own warfare happily, but be "succourers of many" also.

"And it came to pass that night, that the Angel of the LORD went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

In the 2nd Chron. xxxii. 21, it is said, "And the LORD sent an Angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria." It is a question whether this destruction came upon the army that besieged Libnah, or that which Rabshakeh brought up against Jerusalem. Josephus, the famous Jewish historian, thinks it was the latter, and says "a pestilential disease" cut them off. The "Targum of the Chronicles," a commentary written by some learned Jews three or four hundred years before CHRIST, says "the Word of the LORD sent Gabriel, who in the passover night smote them with lightning." This Targum, however, is not always to be

trusted, as it mixes many childish fables with Scripture truth. The word "blast" is translated by some "hot south wind," and thought to mean the "Simoom" from the Desert, a suffocating vapour which often proves fatal to those who are exposed to it. However this may be, the Hand of God was plainly visible, working a miracle on behalf of His faithful servants, and crushing the pride of their enemies. Sennacherib, fearful lest Tirhakah should fall on the broken remains of his army, hastened back to his own land. He was murdered by his two sons, Adrammelech and Sharezer, some years afterwards, while worshipping in the temple of Nisroch, and Esar-haddon his third son reigned in his stead.

CHAPTER XI.

HEZEKIAH.

"O spare me a little, that I may recover my strength before I go hence and am no more seen."—*Psalm xxxix.*

"When Heaven in mercy gives thy prayers return,
 And Angels bring thee treasures from on high,
 Shut fast the door, nor let the world discern,
 And offer thee fond praise when God is nigh.
 In friendly guise, perchance with friendly heart,
 From Babel, see, they come with words of love ;
 But if thou lightly all thy wealth impart
 Their race will come again and all remove."

Keble.

BEFORE Sennacherib's army had had time to withdraw from Judah Hezekiah was seized with illness ; "he was sick unto death," that is, his disease was in its own nature mortal, and beyond the reach of human skill. God therefore exhorted him by His minister, the prophet Isaiah, to settle his estate, or as we should say, to make his will, "Set thine house in order, for thou shalt die and not live." Then he turned his face "to the wall," that is, towards the wall of the Temple, and prayed that if it were God's will, this decree might be reversed, and longer life granted to him. "And Hezekiah wept sore."

"Life is sweet, and death fearful to all," says an old writer, "and to a pious Jew, the last enemy was more terrible than he is to a Christian, because 'life and immortality had not yet been fully brought to light by the Gospel.' But they were higher feelings than fear, or the mere love of life that swayed so holy a prince; a tender care of the glory of God, a strong pity for the Church of God," an earnest desire to carry out the reforms which for fourteen years he had laboured to effect. Perhaps also, he wept to think that he left no son to sit on the throne of David, and to be the ancestor of the promised SAVIOUR. "Remember now, O LORD," he says, "I beseech Thee, how I have walked before Thee with a perfect heart, and have done that which is good in Thy sight." He says this, not in a spirit of boasting, but in the humble consciousness that his prime of life and health had been given to God. He does not pray for longer life, but commits himself to God's mercy, whether for life or death. But He Who readeth the heart, saw the inmost desires of Hezekiah's, and answered them as though they had been put into words. Isaiah had scarcely reached the middle court of the palace, when he was commanded to return to Hezekiah with this fresh message, "Thus saith the LORD, the God of David thy father; I have heard thy prayer, I have seen thy tears; behold, I will heal thee."

We may imagine the devout thankfulness with which the king hailed this answer to his heart's

yearnings. His thoughts at once turned to the Temple Service, and he asked, but in no spirit of unbelief, "What is the sign that I shall go up to the house of the LORD?" His father Ahaz had displeased God by perversely refusing a sign; Hezekiah sued for one and was heard. The prophet, in God's name, bade him choose, whether "the shadow" on the dial of Ahaz "should go forward ten degrees, or go back ten degrees?" He chose the latter, as being the more wonderful sign, full well knowing that nothing is too hard for the LORD; it was granted, and with it a promise of perfect deliverance from Assyria, and of fifteen years to be added to his life. In raising Hezekiah from his sick bed, God condescends to use a natural remedy, only giving it miraculous virtue. Isaiah had bidden the physicians take a lump of figs, and lay them as a plaister on the boil, or "ulcer" as it should be read. We learn from a heathen writer, Pliny, that this was an usual prescription in such cases, but so speedily did it work a cure with Hezekiah, that he was able in three days to return thanks in God's house.

We are not told in Scripture what "the dial of Ahaz" was. There is a Jewish tradition that it was made from Solomon's brazen altar, so profanely pulled down by Ahaz. Others say that it was not a dial like our's, but a kind of staircase up to the palace gate, marked at proper distances with the divisions of the day. Neither does Scripture expressly state whether the course of the heavenly bodies was really altered, or whether

the "shadow" merely "went back." Such curious questions tend not to godly edifying. Enough for us to know that He who by a miracle drew back the "shadow," "showed Himself well able to draw back the life of Hezekiah fifteen degrees from the night of death, whither it was hasting. O GOD, Thou wilt rather alter the course of heaven and earth than the faith of Thy children shall sink, for want of supportation."¹

We find in Isaiah xxxviii. 9—20, Hezekiah's sweet and touching song of thanksgiving for this fresh mercy. The first five verses recount his sufferings, and end with the brief prayer so fitted for a Christian sick-bed, "O LORD, I am oppressed, undertake for me!" Then he breaks out into praise, "What shall I say? He hath both spoken unto me, and Himself hath done it." The suddenness of my deliverance hath so surprised me that I cannot find words duly to bless God for it; but "so long as I live, I will keep in mind this bitterness of my life," that is, the remembrance of my dreadful sufferings shall quicken me to fresh praise and thankfulness. In verse 17, he blesses God's forgiving mercy; "Thou hast cast all my sins behind Thy back;" in verse 19, he seems to express a hope that God may grant him a son to preserve the family of David from extinction; and in verse 20, he, in the true spirit of the royal Psalmist, resolves to praise God all his life, "*on stringed instruments in the house of the LORD.*"

¹ Bishop Hall.

Alas, for the frailty of man's best resolves; the fame of Hezekiah's double deliverance travelled far and wide; many brought him presents from afar, so that his empty coffers were soon re-filled, and both the house of the LORD and his own house restored to their former splendour; "and his heart was lifted up." He was particularly elated by an embassy sent to him by Merodach-Baladan, King of Babylon. This prince was a cousin of Sennacherib, and ruled over the country of Chaldea, which lay between Mesopotamia and Arabia. His subjects were a very learned and inquiring people, and specially devoted to the study of the sun, moon, and stars. It is likely he had heard of the miracle of the shadow put back, and sent to inquire about it, as well as to offer presents and congratulations to Hezekiah. We learn from the Nineveh marbles, that Sennacherib had in the first year of his reign, fought with and beaten this very Merodach-Baladan; it is therefore possible, as Bishop Patrick thinks, that he may have invited Hezekiah to make a league with him against Assyria. Whatever his message might be, it so flattered and delighted the king of Judah, that he weakly showed the messengers all his treasures; they consisted of silver, gold, spices, armour, and "the precious ointment," which (Hebrew doctors write,) was a healing balsam only made at Jericho. Hezekiah was only roused from his dream of vanity by the startling inquiry of Isaiah, "What said these men? and whence came they unto thee?" "They come,"

he answers, "from a far country, even from Babylon." Then follows the home question, "What have they seen in thine house?" And Hezekiah in his reply, honestly owns the whole truth, "All that is in my house have they seen."

The prophet now rebukes him in the name of God, and adds a solemn warning that those very Chaldeans, whose advances he hailed with so much delight, should one day return, seize his treasure, and carry his children captive to Babylon. These words at once brought the king to a better mind. He owned God's justice in this decree, "Good is the word of the LORD which thou hast spoken;" he also owned His great and undeserved mercy in delaying the judgment for the term of his life; "is it not good," is it not an act of special grace, "if peace and truth be in my days?"

A passage in the 62nd chap. of Isaiah, leads us to believe that Hezekiah about this time married his wife Hephzibah, and that this royal wedding was the groundwork of a most glorious prophecy addressed to the Church. "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate, but thou shalt be called Hephzibah (that is, in her is my delight) and thy land, Beulah (or married); as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Hephzibah was the mother of Manasseh, who succeeded Hezekiah on the throne.

The last years of this good prince were very peaceful: God "prospered all his works," and

gathered wealth of every kind, and enjoyed those only can do, who own that all their things come from the hand of God. He enjoyed the great honour of being a type of CHRIST; his words, (chap. xxxii. ver. 1,) "Behold, a king shall reign in righteousness" were, in the present instance, spoken of him, though, in their truest sense, true only of our LORD and SAVIOUR. In him only, of mortal men, was it granted, to be certainly when the time of his departure was at hand. He died about 698 B.C., aged 54, after a reign of twenty-nine years, and was buried with peculiar honours, in the "chiefest," and "highest," (as we read in the margin of our Bibles,) of the royal sepulchres. "And Manasse his son reigned in his stead."

CHAPTER XII.

MANASSEH—AMON.

“Is not thy wickedness great, and thine iniquities infinite?”—*Job* xxii. 5.

“The rock is smitten, and to future years
Springs ever fresh the tide of holy tears.”

Christian Year.

WELL might Isaiah mourn for king Hezekiah in those affecting words, “The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken away from the evil to come.” The memory of the pious king soon faded from the minds of his people; the greater number of the princes and nobles, whom his example had over-awed, but not truly turned from idol-worship, revolted from GOD as soon as he was dead. Manasseh, being but twelve years old, was easily drawn aside, by those who had the management of him, and, as he grew up, his idolatries became even more shameless than those of his grandfather Ahaz. Not content with placing altars to the sun, moon, and stars, *in the two courts of the temple*, he actually set up a graven “image of the grove” in the sanctuary itself. This image was of wood, and re-

presented Astarte, the heathen "goddess of love," a favourite deity of the Syrians. They had built in her honour many temples, and in one of these three hundred priests were occupied all day long, about the vicious and senseless rites performed at her shrine. Moloch was also the object of Manasseh's worship, and he consecrated his children to him by passing them through the fire. He consulted wizards, and called up "familiar spirits," that is, the souls of the departed, in order to learn from them his future fortunes. This was a practice very hateful to God, but very common in the East and in Egypt, where, we read, it is even now carried on by sorcerers. He "seduced" his people into a greater height of wickedness than they had reached before, or than had been practised by the seven nations of Canaan.

God ceased not to warn Judah of the "fearful judgments hanging over their heads," "Behold," He said, by one of His servants the prophets, "I am bringing such evil on Judah and Jerusalem, that whosoever heareth of it, both his ears shall tingle." As builders measure with line and plummet what part of a building should stand and what be pulled down, so would He stretch over Jerusalem "the line of Samaria and the plummet of the house of Ahab." As one "wipeth a dish," or, as it may be read, a "box of ointment," whose contents have lost their savour, so God threatened to deal with Jerusalem, emptying her of all her inhabitants.

Manasseh hearkened not to these warnings.

but put many good men to death, and filled Jerusalem with innocent blood. Jewish writers say that he caused the holy prophet Isaiah to be sawn asunder, but this crime is not proved against him. We would rather hope that that good man, who must have reached a great age during the lifetime of his friend and pupil, king Hezekiah, entered into rest before this bloody epoch.

“And the LORD spake unto Manasseh and to his people, but they would not hearken, wherefore the LORD brought upon them the captains of the host of the king of Assyria.”

This was Esar-haddon, son of Sennacherib, a great and warlike prince. Two palaces, built or inhabited by him, have been found in the ruins of Nineveh, and they contain many slabs and bricks inscribed with his name. A chamber, which seems to have been Esar-haddon's storehouse, has been brought to light, after the lapse of 2400 years, in one of these palaces. It contains plates, bowls and cups of very elegant patterns, large copper cauldrons, the remains of a throne made of ivory and wood, parts of altars in bronze, glass bowls, and ornaments in ivory, mother-of-pearl, glass, and enamel. There are also cylinders, or pipes, made of baked clay, and covered with arrow-headed writings. A learned scholar, named Dr. Hincks, has studied these writings, and finds the name of “Manasseh, king of Judah,” among a list of kings against whom *Esar-haddon* fought. This king also conquered *Babylon*, and made it, for a short time, a pro-

vince of Assyria. His campaign against Judah appears to have been a short one. Manasseh was defeated, and taken prisoner in a thicket where he had hid himself. He was loaded with fetters, and in this wretched plight was dragged by his conquerors as far as Babylon, the Chaldean city where Hezekiah's ally, Merodach-Baladan, had formerly dwelt.

Jewish writers assert, but we know not with how much truth, that this calamity fell upon Manasseh in the twenty-second year of his reign, and thirty-fourth of his age. Imagine, if you can, the agony, remorse, and shame, which must have overwhelmed the guilty king, when, after being paraded through the streets of Babylon, he was cast into the darkness and loneliness of a dungeon. Bound hand and foot, and scarcely "able to breathe"¹ in his gloomy prison-house, he was left to the companionship of his own thoughts. Where were his kinsfolk and acquaintance, his slaves and flatterers, those who had ministered to his wicked pleasures, or sat with him at idol feasts? They could not help him now! Conscience, the worm that never dieth, was busy in his breast, reminding him of the warnings he had scoffed at, the innocent and holy men whom he had doomed to death. How could such a load of anguish be borne? and whither could he turn for help?

An old writer says quaintly, "There is one thing worse than sinning, and that is sinning and not repenting." Happily this sin was not added

¹ See "Prayer of Manasses" in the Apocrypha.

to the long list of Manasseh's crimes. "When he was in affliction he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed to Him." Amongst the books of the Apocrypha, is one called the "Prayer of Manasses, king of Judah, when he was holden captive in Babylon." Learned men are not agreed as to whether this prayer was really his, but as we know that the petition, framed by him in prison, was written down, and preserved amongst the Jews, we may fairly conclude that fragments of it, at least, are embodied in these beautiful words. All true penitents to the end of the world may find comfort from them. They are as follows:

"O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, who hast made heaven and earth, with all the ornament thereof;

"Who hast bound the sea by the word of Thy commandment, Who hast shut up the deep, and sealed it by Thy terrible and glorious Name;

"Whom all men fear, and tremble before Thy Name, for the majesty of Thy glory cannot be borne, and Thine angry threatening towards sinners is importable; (past endurance;)

"But Thy merciful promise is unmeasurable and unsearchable; for Thou art the Most High LORD, of great compassion, longsuffering, very merciful, and repentest of the evils of men;

"Thou, O LORD, according to Thy great goodness, hast promised repentance and forgiveness to them that have sinned against Thee, and

of Thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

“Thou therefore, O LORD, that art the God of the just, hast not appointed repentance to the just, as to Abraham, Isaac, and Jacob, which have not sinned against Thee, but Thou hast appointed repentance to me that am a sinner. For I have sinned above the number of the sands of the sea.

“My transgressions, O LORD, are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.

“I am bowed down with many iron bands, that I cannot lift up my head, neither¹ ‘take my breath;’ for I have provoked Thy wrath, and done evil before Thee; I did not Thy will, neither kept I Thy commandments;

“I have set up abominations, and have multiplied offences.

“Now, therefore, I bow the knee of mine heart; (his bodily knees being loaded with chains, and cramped with remaining in one posture, he could not bend) beseeching Thee of grace; I have sinned, O LORD, I have sinned, and I acknowledge mine iniquities; wherefore I humbly beseech Thee, forgive me, O LORD, forgive me, and destroy me not with mine iniquities.

“Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth; (he alludes here to the Jewish belief, that souls, departed under the wrath

¹ See marginal reading of the passage.

of God, were shut up in a fiery prison under our earth, awaiting the last Judgment.)

“For Thou art the God, even the God of them that repent; and in me Thou wilt show all Thy goodness, for Thou wilt save me unworthy, according to Thy great mercy.

“Therefore I will praise Thee for ever all the days of my life; for all the powers of the heavens do praise Thee, and Thine is the glory for ever and ever. Amen.”

In this prayer, the pleadings of a broken and contrite heart may be recognized. It is not merely the cry of one in pain and disgrace, longing for relief; it shows a sense of sin, such as none but the HOLY SPIRIT of God could give, a sense too of God's awful holiness, making sin appear doubly foul, and of His unspeakable mercies, making it appear doubly unthankful and base. The spirit of the prayer, and, in some parts, its very words, remind us of the Prodigal Son in our LORD's divine parable, and prepare us to learn that while Manasseh “was yet a great way off,” his FATHER in Heaven “saw him,” and “had compassion on him, and was intreated of him and heard his supplication.”

“Would'st thou the pangs of guilt assuage?

Lo here an open page!

Where heavenly mercy shines as free,

Written in balm, sad heart, for thee.

“Never so fast, in silent April shower,

Flushed into green the dry and leafless bower,

As Israel's crowned mourner felt

The dull, hard stone within him melt.”

Manasseh had a happy opportunity of showing the truth of his repentance, for God restored him to his kingdom. "Then Manasseh knew that the LORD He was God." He lost no time in repairing, as far as possible, his former misdeeds; he purged the Temple from idols, broke down every heathen altar, and cast the images of Baal, Moloch, and Astarte out of the city. He repaired God's Altar, and caused sacrifices to be offered there, according to the law of Moses. Doubtless, to those sacrifices, which "could never take away sin," he added persevering and humble prayer. "Deliver me from blood-guiltiness, O God." "Oh give me the comfort of Thy help again, and establish me with Thy free Spirit." The task of reforming his people must have been up-hill work indeed, for they were corrupt to the very core, and his own example had helped to make them so. What anguish must this thought have caused Manasseh during the rest of his life! It may have haunted his deathbed also, for we read that "he slept with his fathers," and was buried in the garden of Uzza, the leprous king. Bishop Patrick and other writers think that "he chose" rather "to be buried here as unworthy because of his manifold sins, (though repented of,) to be laid in the common sepulchre of the kings of Judah."

Manasseh died at the age of 67, having reigned fifty-five years. He left some public works in Jerusalem, by which he might be remembered for good. The chief of these was a very high

and strong wall built round Ophel, a mound to the south-east of the Temple. He also fortified the ramparts of the city, from Zion to the Fish Gate, that is, to the entrance from Joppa. This sea-port, though one of little note, supplied Jerusalem with fish, and with some few other wares brought on rafts from Sidon.

Manasseh was succeeded (643 B.C.) by his son Amon, whose short and inglorious reign is told by the Scripture historian in four verses.

He copied his father's sins, but not his repentance. He would not listen to the prophets Nahum and Micah, who lived in his day, but "trespassed more and more." "As he forsook God, whose servant he ought to have been, so his servants forsook him ;" they conspired against his life, and slew him in his own palace. He died at the early age of twenty-four, having reigned two years. The "people of the land," who seem to have been better disposed than its great men, would not let this crime go unpunished, but put the murderers to death. They also made Josiah, Amon's son, king in his stead, in the year 641 B.C.

CHAPTER XIII.

JOSIAH.

“ Weep ye not for the dead, neither bemoan him, but weep sore for him that goeth away.”—*Jeremiah* xxii. 10.

“ Yet along the Church’s sky
Stars are scattered, pure and high ;
Yet her wasted gardens bear
Autumn violets, sweet and rare.”

Lyra Apostolica.

JOSIAH was eight years old when he began to reign 641 B.C. His mother’s name was Jedidah of Boscath, in the tribe of Judah, and there seems strong reason to believe that she was a good woman, and early taught him the fear and love of God. “ While he was yet young” he showed great strength of principle. At the age of sixteen he took the government into his own hands, and at once set about reforming his people with as much vigour and wisdom as his great-grandfather Hezekiah had done. The steps he took were very similar to those taken by Hezekiah eighty-five years before. We have, however, sad proof that Judah had grown more hardened and corrupt in the interval. The worship of the heavenly bodies had been brought

in from Chaldea, and was carried to a great height, the twelve signs of the Zodiac, and Mazzaroth, supposed to be the evening star, having each their separate altar. The kings of Judah, we find, had "given horses to the sun," a superstition most likely borrowed from Persia, where white horses were kept in honour of the sun, and led forth each morning to meet him at his rising. On many of the flat housetops in Jerusalem, and on the roof of Josiah's own palace, altars had been set up for this kind of idolatry. The worship of Astarte was carried on in the very house of God, and the women wove hangings (or curtains to be drawn round her image) in the close neighbourhood of the temple. We learn from the prophets how madly the wives and daughters of Jerusalem ran after this particular form of image-worship, mixed up, as it was, with vile and impure rites, and we cease to wonder that ruin should come on a place where the women had utterly lost their best ornament, purity and modesty of demeanour.

Josiah put a stop to these abuses, one by one. No fear of man deterred him from utterly destroying every idol. A Jewish historian, Kimchi, tells us that Joshua, the governor of the city, had a private household god and moveable altar, probably trusting to his high rank to screen him from exposure. But these also the young king laid hands upon, and, like all the rest, they were *cast out, ground to powder, and scattered over dead men's graves, in token of loathing and contempt.* He extended his reforms to Bethel,

high ever since Jeroboam's time had been a bed of impiety; he caused its altars to be pulled down, and in order to secure their never to be used again, had the bones of the chief promoters of idolatry dug up and burnt with them. His precaution was in all cases effectual, for the children of Judah had the greatest horror and dread of any legal uncleanness, such as touching a grave or a dead body. Yet, strange as it may seem, they gave themselves up "to work uncleanness with greediness," without either fear or shame. So capricious and deceitful a thing is the heart of man!

While engaged in purifying Bethel, the young prince "turned himself and spied the sepulchres that were there in the mount." These sepulchres, says the same modern traveller whom we have so often quoted, "must be the numerous rock-hewn tombs still visible in the descent from that "Mount" of Bethel to the deep ravine which runs eastward towards Jericho. It was usual, you will remember, for eastern nations to dig out their tombs like chambers, in the stony hills or rocks nearest to their dwellings. Each chamber had separate niches, perhaps twenty or thirty, in each of which a corpse was laid. There was a door or a stone at the mouth of the cave, and generally an epitaph graven over the doorway told the name and history of the deceased. Such an inscription caught the eye of Josiah, and he asked, "What title is that I see?" The men of the city told him it was the *sepulchre* of that prophet, who three hundred

and fifty years before had denounced the wrath of God against Jeroboam for building an altar there, and who, moreover, had foretold that "a child, Josiah by name," should one day roll it to the ground. The king, probably affected and struck at the remembrance of that solemn event said, "Let him alone, let no man move his bones." So they turned away from the tomb where slumbered, side by side, the "aged prophet of Bethel, and his brother and victim, the man of God from Judah."

So great and general had been the fall away in Amon's and Manasseh's reigns, that many priests had, in many cases, become "ministers of devils instead of ministers of the true God." These corrupt persons Josiah brought to Jerusalem and placed under restraint. Some of the priests as had been no further guilty than of worshipping the true God at a wrong place and time he treated gently, allowing a certain sum of money for their support. So merciful and firm and wise was this young king in all his dealings, doing "that which was right in the sight of the LORD, and turning neither to the right hand nor to the left."

In the eighteenth year of Josiah's reign, at twenty-sixth of his age, he took measures in concert with Hilkiah the high-priest, for the thorough repair of the temple. It is refreshing to find, in that corrupt age, that there were *lack of good men to help their noble-hearings prince* in this great undertaking. They were *rewarded in an unexpected manner, for*

searching through the sacred treasury, Hilkiah found the original copy of the law of Moses. This invaluable book,

“ More precious than silver or gold,
Or aught that this earth could afford,”

had, through God's special providence, escaped destruction in the evil times of Manasseh and Amon. But, alas, it had lain neglected or unknown ; few, if any other, pure copies of it existed ; the good custom once observed that each king of Judah should write it out from beginning to end with his own hand, had long been dropped ; the divine command that it should be read through to the people every seventh year had been forgotten, so from the palace to the cottage a woful ignorance of its contents prevailed. This awful scroll, written, it would appear, by the inspired lawgiver himself nine hundred years before, was carried by Shaphan the scribe to the king ; and Shaphan, a good and zealous person, said to him, “ Hilkiah the priest hath delivered me a book,” and forthwith read to him certain passages from it, believed to be the 28th, 29th, and 30th chapters of Deuteronomy. The king listened with earnest attention, and with an awe that soon deepened to terror as he heard the fearful threatenings against obstinate sinners which it contained. In grief and dismay he rent his royal robes. He who had braved the taunts and rage of his corrupt nobles, he whose courage, as we shall presently find, bordered on rashness, now trembled under the fear

of God's curse on his lineage and people. He took counsel with Hilkiah and Shaphan as the means of averting ruin from both, and his command these good men, with three other persons, went to "inquire of the LORD concerning the words of this book that was found." "Go ye," said the king, "for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all that was written concerning us."

The person, through whom Josiah's messengers inquired God's will, was Huldah the prophetess, wife of Shallum, keeper of the wardrobe (of the priest's garments, it is thought she is mentioned nowhere else in Scripture, her fame must have been great for wisdom and holiness, or Josiah would not have turned to her for direction, in the lifetime of the prophets Jeremiah and Zephaniah. She dwelt near the palace in the "college," or "second part" of Jerusalem, as we read in the margin of the Bibles. For there were three walls round the city; within the outermost lived artisans and the poorer families; within the second dwelt persons of the better sort, as well as learned men and prophets. The third wall included God's holy mountain. It is thought that Scripture speaks of the middle part as Huldah abode.

God's reply to Josiah through the prophetess was *unspeakably awful*. She prefaces her message with these stern and plain words: "

man that sent you to me, Thus saith the Lord." A message of wrath follows. The day of grace for Judah is over; He Who knoweth hearts, seeth that the heart of this people is altogether corrupted and depraved; their conversion is "past hope, past help, past cure;" they are revolted and gone. "Therefore," He saith, "My wrath shall be kindled against this people, and shall not be quenched." Hence we learn that God's mercies, though as the sands of the seashore for number, may be worn out by the stubborn ingratitude of man. Let us then beware of provoking Him to withdraw His grace from us, either by wilful sins, or by the selfish selfishness which He has pronounced more sinful than open rebellion.

As a strain of martial music bursts on the startled ear and then dies away into a sweet and mournful cadence, so the message from God suddenly changes its tone from wrath to sadness. "But to the king of Judah," it continues, "which sent you to inquire of the Lord," thus let ye say unto him, "Thus saith the Lord God of Israel, as touching the words thou hast heard; because thine heart was tender and thou hast humbled thyself before the Lord, when I heardest what I spake against this place and against the inhabitants thereof."

There are two "inward tokens," as an older writer calls them, "of true repentance and conversion to God; "tenderness of heart" as opposed to the insolent hardness which unbelief produces, and deep humility arising from a

sense of his own shortcomings, and his people's crimes.

"And hast rent thy clothes and wept before Me."

The rending of Josiah's clothes, and the tears which he shed were two outward tokens of reverence and obedience to the will of God. They were in themselves acceptable acts of contrition, and they might also arrest the attention of careless people, and win over some among them to the like godly sorrow.

"I also have heard thee," saith the Lord. His prayer was heard and the desire of his heart granted. And what was that desire? Was it a craving for riches, honours, and length of life? Was it such a cry for victory over his enemies? A young and high-spirited prince might well hope to be successful, and to be blameless? No, the boon which his inmost heart sighed after, and which God was fit to give, was an early grave.

"Behold, therefore, I will gather thee up with thy fathers, and thou shalt be gathered to thy fathers in peace." He should die honourably, in peace with God, and should be interred in peace in the tomb of his ancestors; he should leave his country outwardly prosperous, and inwardly tranquil. "And thine eyes shall not see all the evil which I will bring on this place."

"And they brought the king word again. They honestly reported to him the message of God by Huldah. So far from unnerving his spirit, it seems to have braced him up to greater diligence in all good works. He at once

and gathered all the elders of the land. These, with the priests, prophets, and people of Judah, young and old, rich and poor, accompanied their king to the temple. There he read in their ears the newly recovered word of God, not, probably, the whole of it, but those solemn and threatening passages which had so lately thrilled through his own soul. He then mounted his throne, which, says a Jewish Rabbi, was fixed against a marble pillar, at the entrance of the priests' court. Here Joash had been proclaimed king by Jehoiada, 230 years before: here Hezekiah had spread the blasphemous letter of Sennacherib before the LORD, and now, Josiah stood up here and called upon his people to join him in making a solemn covenant with the LORD. They could not withstand such an appeal, from their young and princely monarch; "all that were present in Jerusalem and Benjamin" stood to it. They publicly vowed to walk after the LORD and renouncing every false god, to keep His law, both ceremonial and moral, with their whole heart and soul. These resolutions they kept in the letter, though not in the spirit, as long as Josiah lived. But though he put down idolatry outwardly, the plague sore of sin struck deeper and deeper inwardly, till the whole head was sick and the whole heart faint.

That same year Josiah kept the passover on the 14th day of the month Abib, the day prescribed by Moses' law. Such a passover had not been seen in Israel since the days of Samuel. *True, David and Solomon had been more power-*

ful kings than Josiah, and ruled over many more people than he. Hezekiah also had lived brighter and better days than fell to the lot of this young king, yet his passover exceeded that of his father in the number of its worshippers, in the extreme strictness with which it was kept, and in the magnificence of the royal offerings. Josiah not only furnished, at his own expense, sacrifices for the priests, Levites, and people, three thousand bullocks, and "of lambs and kids, thirty thousand." His princes followed his example in providing paschal lambs for those who could not afford to purchase them, and Hilkiah, the high priest, stirred up his brother priests to equal generosity.

So "they roasted the passover with fire according to the ordinance," thus shadowing forth the future sufferings and atoning death of OUR LORD. The priests sprinkled the blood of the sacrifices, and were so busily engaged in their usual and other duties of their sacred office, that on that night before they had leisure themselves to partake of the paschal Lamb; and "the singers, the sons of Asaph, were in their place," that they ceased not from morning till evening to chant the appointed passover psalms. How earnest must Josiah have joined in this holy song, "I will pay my vows," he might well say, "in the presence of all His people; right dear in the sight of the LORD is the death of His saints!" "God is the LORD who hath showed us light; we will bind the sacrifice with cords, even to the horns of the altar; Thou art my God and I will thank Thee, Thou art my God and I will praise Thee."

There is no mention of rejoicing or gladness of heart in this passover, as there was in the joyful solemnity of Hezekiah. Here all is stern and awful, and at the end of seven days the people dispersed to their homes. The king returned to the work of reform, destroying groves and high places, and putting away wizards and dealers in familiar spirits. He specially turned his attention to purifying the hill of Olivet. That sacred eminence, now almost barren, was then clad with myrtle, pine, and palm trees. The grey olive and broad-leaved fig were dotted over its slopes, and shepherds led their flocks of sheep or goats to browse in their shade. Ever since the days of Solomon and his "out-landish" wives, this beautiful hill had been from time to time the scene of idol-worship, and it had now obtained the melancholy title of the Mount of Corruption. Josiah cleansed it completely. He might have foreseen how favourite a resort it was one day to be of the SAVIOUR of the world, how "beautiful" on this mountain "would be the feet of Him that bringeth good tidings, that publisheth peace!"

In the thirty-first year of Josiah's reign, and the thirty-ninth of his age, "Necho, king of Egypt," came up against Assyria, and marched through Palestine in order to attack Carchemish, a strong city on the east bank of the Euphrates. This Necho, called Pharaoh the Lamé, by some Jewish writers, is mentioned in profane history as an active and prudent prince. He is still remembered for a wide and splendid canal which

he began cutting between the river Nile and the Red Sea. Fearful lest, by opening this communication, the Red Sea, which was supposed to be eleven feet higher than the Mediterranean, should overflow the country, he formed great locks at its mouth. This noble work has long since perished, though the name of its author remains. Pharaoh Necho is also mentioned in some inscriptions found, forty years ago, in an Egyptian tomb. His victories are there sculptured, and his war with Josiah, king of Judah, is specially noticed. Herodotus, an old Grecian writer, gives some account of it in his history.

Scripture does not tell us what motive Josiah had for attacking Necho on his northward march. Either he was on friendly terms with the king of Assyria, and wished to make a diversion in his favour, or he was angry that Judah should be trodden down and perhaps plundered by this heathen army. We are sure that so wise and holy a prince did not rush into a quarrel without some show of reason. But he seems to have erred in not consulting God's oracles before he entered on this war. Necho warned him of the consequences of his rashness. He sent messengers to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house (the Assyrian royal family) wherewith I have war." He further prayed Josiah not to meddle with him, for "God had commanded him to make haste." *Some think that this was a mere pretence to gain over Josiah by his known piety and rever-*

ance for God's decrees; others suppose that by "God" he meant his own idol. But it seems most likely that the ALMIGHTY had truly spoken to him, for the author of the Chronicles says, "Nevertheless, Josiah would not turn back, but disguised himself that he might fight with him, and hearkened not to the words of Necho *from the mouth of God*, but came to fight in the valley of Megiddo."

The plain of Megiddo had been assigned by Joshua to the half tribe of Manasseh on this side Jordan. It is described as a "wide rent of about twelve miles in width between Southern Palestine and the bold hills to the north, which form the roots of Lebanon. It runs from west to east, from the seashore to the Jordan. The aspect of the plain in spring time is that of a vast waving corn-field, olive trees springing here and there from it. Scarcely anywhere else do you see a prospect so long, so wide, and so rich, with such slight traces of water, for the Kishon which winds through it, is a mere wintry torrent. Four hills of the deepest interest, Gilboa, Little Hermon, Carmel, and Tabor, overlook this plain; their sides are dotted with villages, many of which are still known by their old Scriptural names."

Here Josiah and Pharaoh Necho met. The Egyptian archers, "in their long array," so often pictured in their monuments, shot at the king of Judah, as he rode in his royal chariot, and wounded him sorely. And the king said to his servants, "Have me away, for I am sore wounded."

They accordingly placed him in his "second chariot" of reserve, and brought him to Jerusalem to die. We are not told whether he lingered long, or whether life soon ebbed away, but this we know for certain, that he died the death of the righteous.

"It matters little at what hour o' the day
The righteous fall asleep. Death cannot come
To him untimely who is fit to die.
The less of this cold world, the more of Heaven;
The briefer life, the earlier immortality."

"All Judah and Jerusalem wept for Josiah; and Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel, and behold, they are written in the lamentations." So writes Ezra 150 years after the battle of Megiddo; and the prophet Zechariah likens the deep penitence with which the Jews shall one day look on "Him whom they pierced" to the mourning for king Josiah at "Hadad-rimmon in the valley of Megiddon." He was the last of David's illustrious line that was buried in the royal sepulchres, and "his acts" and his "kindnesses" and "his deeds first and last," were committed to writing by the chroniclers both of Israel and Judah.

The manner of wailing for the dead, common in the East now as well as in Josiah's day, is so opposite to our quiet English habits, that we can scarcely conceive what it is like. Perhaps

those who have visited Ireland, and chanced to witness a cottage funeral there, will have a better idea of it. Eastern people employ many signs and gestures, to express their sorrow for their dead; shrill cries, passionate sobs and tears, tearing of the hair and clothes, and sprinkling ashes on their heads. "Singing women" are still called for in their houses of mourning, and as they chant their wild ditties, they play on a tambourine, pausing sometimes to smite on their breasts, and cry, "Alas! Alas for him!" Sir John Chardin, who travelled in Persia about the year 1670, writes thus: "I lived at Ispahan, near the royal square. The mistress of the house next to mine died during that time. The moment she expired, all her family, to the number of five and twenty or thirty, set up such a wild howl, that I was quite startled. The cries ceased, then began again, with a shrillness and loudness no one can imagine."

These lamentations are often mere acting, done for hire, but in the case of Josiah they sprang from the heart of a sorrowing people. Unhappily for the children of Judah, their grief brought forth no good fruits of amendment. It was shortlived and profitless, and all traces of it soon vanished as "the chaff from the summer threshing floors."

CHAPTER XIV.

JEHOAHAZ (OR SHALLUM.) JEHOIAKIM
JEHOIACHIN. ZEDEKIAH.

“ Sin is a reproach to any people.”—*Prov.* xiv.

“ In outline dim and vast
Their fearful shadows cast
The giant forms of empires on the way
To ruin ; one by one
They tower, and they are gone—”

THE state of Israel at this time was so extraordinary as to demand our notice for a moment. When Shalmaneser carried its ten tribes to a distant land, he sent strangers from all parts of his vast empire, to inhabit the fruitful hills and plains of Northern Palestine. The mingled people brought many strange new ideas with them, and as they spoke different tongues, one from another, and had no bond of friendship or interest to keep them together, the land fell into a very wretched state. It was often afflicted with war and famine, and God sent another judgment. His “ four sore judgments upon them,” that of wild beasts. Lions (which, we have before seen used to prowl in the forests and caves of Ephraim,) now stalked abroad in great numbers.

and became a terror to the people. These animals are often represented with great spirit on the Nineveh marbles, and hunting them was a favourite pastime with Assyrian kings. They are of a smaller kind than the African lion, and have a less shaggy mane. They are remarkable for a claw or hook at the end of the tail; this feature the Nineveh sculptor two thousand four hundred years ago, took care to represent on his marble, and it may be seen in a living lion lately brought to England from the borders of Syria.

The new dwellers in Israel, perceiving that God was angry with them, sent a statement of their grievances to Esar-haddon king of Assyria. He, in reply, despatched a priest of the true God, to teach them how to pray to Him, and appease His wrath. He "came and dwelt among them," but they still clung to their ignorance and superstitions, and so there sprang up amongst them a mixed worship of God and idols. The former they dreaded and only served in order to rid themselves of the wild beasts, the latter they delighted in, as best suited to their base and impure state of mind. This "mongrel religion," as Scott calls it, was still existing when our Blessed LORD came on earth, six hundred years afterwards.

Josiah left four sons, by his two wives, Hamutal of Libnah, and Zebudah from Rumah, believed to be a town in Galilee. The eldest son, Johanan, probably died before his father. *The second, Eliakim, was set aside by the peo-*

ple, and they "took" his younger brother, Jehoahaz or Shallum, aged twenty-three, and made him king (610 B.C.) seemingly against his will. They "anointed" him at once, that there might be no dispute about his title. Perhaps it was his warlike spirit which pleased the people, for Ezekiel, who had now begun to prophesy, likens him to "a young lion which had learned to catch the prey," and says, "the nations had heard of him." His reign however, lasted but three months. Pharaoh Necho a second time marched through Palestine, having taken Carchemish, and put a strong garrison there. Either he disapproved of the younger brother being put over the head of the elder, or else the turbulent temper of Jehoahaz alarmed him. He deposed the unhappy young prince, and carried him away to Egypt, where he died. It is recorded of Jehoahaz that, during his brief reign, he "did evil." Let us hope that like his great-grandfather Manasseh, he repented in the furnace of affliction.

Pharaoh Necho now placed Eliakim, the elder brother, on the throne, turning his name to Jehoiakim, as a token of absolute lordship over him. He ground down his unhappy vassal to the dust, exacting from him an hundred talents of silver and one of gold. This sum Jehoiakim levied from the people, as his treasury and that of the temple were empty.

A more terrible enemy than Egypt now appears on the scene. For the first time, we see *Babylon* arrayed against Judah. This old *Assyria*

empire extended from Mesopotamia, to Arabia and the Persian Gulf. It is a level region watered by two great rivers, the Euphrates and Tigris. The former river, which is almost always on a level with its low banks, overflows every spring, thus causing the country round for many miles to bring forth abundant crops. There is a lack both of wood and stone in the district round Babylon, but this defect is made up for by an abundance of clay, which when burnt or sundried, makes excellent brick. Instead of mortar, the Chaldeans used bitumen, of which there are plentiful springs in that neighbourhood. The city of Babylon or Babel was, as you know, founded by Nimroud, shortly after the flood. It was therefore the most ancient place in the world. Succeeding kings and queens strengthened and beautified it, and at the time we write of, it had become so great, as to be called "one of the seven wonders of the world." Profane historians describe the grandeur of Babylon in terms that sound more like fable than truth. They tell us its walls were 350 feet high, and 87 feet thick, that they had one hundred gates of brass, and were more than sixty miles in circuit. The temple of Bel or Baal, and the hanging gardens, were the greatest wonders of this giant city. Fine linen and rich silks were manufactured there, and the citizens were noted for gorgeous dress and luxurious food. The inspired prophets of Judea speak of Babylon as the "Lady of kingdoms," the "tender and delicate," "the beauty of Chaldea," while at the

same time they foretel her total ruin, and even the name of her future conqueror Cyrus.

You may remember that Esar-haddon, king of Assyria, had conquered Babylon in the days of Manasseh. In Josiah's reign however, the Babylonians shook off his yoke, and became a free people; they grew stronger and stronger, while Assyria grew weaker and weaker, till at last it was utterly subdued by Nebuchadnezzar about 607 B.C.

Jehoiakim reigned eleven years, and hastened the downfall of Judah by his evil doings. Before he had been many months on the throne, he sought to kill a good man named Urijah, who had preached repentance to the people. Urijah fled to Egypt, but the ruthless king sent messengers to fetch him back, and slew him with the sword, causing his dead body to be cast into a dishonoured grave. The prophet Jeremiah narrowly escaped the same fate. The wicked priests and people fell upon him while preaching in the court of the temple, and with fierce threats of "Thou shalt surely die," carried him to the judgment seat. Here he addressed his judges in such weighty and solemn words, that their hard hearts melted, and they said, "This man is not worthy to die, for he hath spoken to us in the name of the LORD our GOD." He was set free through the good offices of Ahikam, son of Shaphan, Josiah's early and faithful friend.

You doubtless remember how, on another occasion, Jehoiakim seized on the scroll in which Jeremiah had caused GOD's awful warnings to be written. In the presence of his nobles, he

scoffingly read some passages from it, then "cut it with his penknife," and piece by piece, cast it into the "fire that was on the hearth before him." And none of those who stood around "were afraid, or rent their clothes."

A fierce war now raged between Egypt and Babylon, and Nebuchadnezzar succeeded in driving back Pharaoh Necho from Carchemish, and forcing him to return to his own country; nor did he ever venture to pass its limits again, at least on the Asiatic side. Nebuchadnezzar next attacked Judah, and made Jehoiakim transfer his allegiance from Necho to himself, leaving him the mere shadow of a kingdom. This state of things continued till the ninth year of Jehoiakim, when he rebelled against his haughty conqueror and was put in fetters, and carried to Babylon (606 B.C.)

The seventy years' captivity begins from this date. It is instructive here to observe how "the evil that men do lives after them;" the sins of Manasseh are mentioned as having so deeply infected Judah, that even now in the fourth generation their baleful effects were felt. Is not this a lesson to us Christians, bidding us watch against "scornful tone," and "word or glance too bold," for our brethren's sake as well as for our own?

"We scatter seeds with careless hand
And dream we ne'er shall see them more.
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful store."

In the days of Jehoiakim, the Syrians, Moabites, and Ammonites, overran Judah. There was a terrible drought towards the end of his reign. Jeremiah gives a heart-rending account of it, and his vivid picture brings before us the empty cisterns, the parched and cracked ground, the despair of the nobles when their children return with empty pitchers from the fountains, the men with black and fevered lips lying about the streets of Jerusalem. In the country, there was no relief to be found. The "ploughmen" were "ashamed," disappointed in their hopes of harvest. The wild asses stood on high knolls, snuffing up the wind to cool their inward heat; "their eyes," so keen, restless, and sharp-sighted, now "failed for want of grass."

Jehoiakim died in exile 599 B.C. Being in the hands of the Chaldeans, as they were carrying him to Babylon, he died by the way; they did not stay to bury him, but threw his body into a ditch, where it lay exposed to heat by day, and frost by night, according to the vision of the prophet. Jer. xxii. 18, 19.

Jehoiachin, his son, (sometimes called Jeconiah, or Coniah,) reigned in his stead. He was eighteen years of age¹ when he came to the throne, and occupied it but three months. At the end of that time (599 B.C.) Nebuchadnezzar came to Jerusalem, and spoiled it utterly. He

¹ In 2 Chron. xxxvi. 9, Jehoiachin is said to be eight years old at his accession, but this is thought by Bishop Patrick to be an error of the transcriber.

carried back with him a long and mournful train of prisoners, the boy-king, his mother, his princes, and officers; Mordecai, cousin of the beautiful queen Esther, was one of that sad procession; so was Ezekiel, that glorious prophet to whom it was given to see the wheels "full of eyes" of Providence, and the "sapphire Throne" above the firmament. Ten thousand captives, mighty men of valour, "strong and apt for war," besides all the armourers and smiths in the land were led forth to Babylon; none but the poorest and most harmless people were left behind, to till the ground and dress the vineyards.

The golden vessels of the temple, afterwards so profanely used by Belshazzar, were taken away at this time; indeed little was left of its former glory, except the brazen laver and the sacred ark of God, in the Holy of Holies.

For thirty-seven years Jehoiachin languished at Babylon a "despised, broken idol," "a vessel wherein is no pleasure." He had no child, and was therefore succeeded by his uncle Mattaniah, the youngest but unworthy son of Josiah. Nebuchadnezzar made this prince "swear by God," that is, by the true and living God, that he would be his faithful vassal, and lest this oath should slip his memory, he changed his name to Zedekiah (599 B.C.)

Such was the compassion and care of God for His people that to the last He sent them faithful messengers, "rising early and sending them;" but the people now openly scoffed and *mocked at their instructions.* Zedekiah himself

appears to have been what we expressively call a "poor creature." At one moment he sends to beg Jeremiah's prayers; at another, he casts him into a deep dungeon under a false pretence that he was about to fall away to the Chaldeans. He did not fear to perjure himself, by breaking his oath of fealty to the king of Babylon, but when in 589 B.C. that monarch sent an army to invest Jerusalem, his courage suddenly failed. He sent for Jeremiah, whom the gentle-hearted Ebed-melech had secretly removed from his dungeon, and said to him, "I will ask thee a thing; hide nothing from me."

The prophet replied, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?"

The king swore that Jeremiah's life should not be endangered by anything he might say, and thus re-assured, this good man proceeded to offer him such advice as would have saved the city, had it been acted upon. He reminded him that, by his own act and deed, he had made himself the king of Babylon's vassal, taking God to witness that he did so. His rebellion was therefore a sin against God, Who will not permit His holy Name to be trifled with, and it could only be atoned for by submission to Nebuchadnezzar. Such a course, taken in a spirit of humble obedience, would yet save the city, *for God's threats against sinners, in this life, are always conditional; if Zedekiah acted otherwise, he must perish.*

Zedekiah was but a puppet in the hands of his turbulent princes. He saw the wisdom of Jeremiah's advice and longed to follow it, but the dread of being laughed at by his own subjects held him back. Jeremiah replied to this fear: "Obey, I beseech thee, the voice of the LORD, which I speak unto thee, so shall it be well with thee . . . and thy soul shall live. If," he further reasoned, "Zedekiah could not bear the ridicule of a few foolish men, how would he endure the taunts and reproaches that should be heaped on him by the very women of his household, when through his folly they should fall a prey to the Chaldeans?"

Zedekiah could not bring himself to form a manly resolve, so he dismissed the prophet, merely begging him on no account to let the princes know what had passed between them.

The siege of Jerusalem lasted nearly two years; its wretched citizens were brought to the lowest ebb by famine, and their misery was added to by quarrels among themselves. In the eleventh year of Zedekiah, in the fourth month, and ninth day of the month, the Chaldeans made a breach in the north side of the city walls, and, rushing forward, made themselves masters of the "middle gate." Having thus entered, as it were, into the very heart of Jerusalem, they were, in fact, masters of the whole. Zedekiah perceived this, and leaving his unhappy subjects to shift for themselves, fled with his guards by a private postern.

Then began a general massacre. The Chal-

deans had compassion neither on "young man nor maiden, old man nor him that stooped for age." The altar to which even young men clung for shelter, proved no safeguard now, and the temple ran down with blood. The remains of its precious things, and of those left in the king's palace, were carried off to Babylon; the spoilers finished their work by breaking down the city walls, levelling its palaces, and setting fire to the temple. Most probably the sacred ark perished in the flames of this noble building, in the Most Holy place of which it had dwelt four hundred and twenty years—

" Oh beauty of earth's cities ! throned queen
Of thy milk-flowing valleys, crown'd with glory !
The envy of the nations ! now no more
A city ! One by one her palaces
Sink into ashes, and the uniform smoke
O'er half thy circuit hath brought back the night
Which the insulting flames had made give place
To their untimely terrible day—the flames
That in the Temple, their last, proudest conquest
Now gather all their might !"

A portion of the Chaldean army pursued Zedekiah along the bleak and stony road to Jericho. They captured him near this place and carried him to the headquarters of Nebuchadnezzar at Riblah. The site of Riblah is not certainly known, some believing it to be Antioch in Syria, others identifying it with a ruinous town still called Reblah on the river Orontes. Here *the unhappy king* was tried for rebellion and *perjury* ; his cruel conqueror inflicted on him a

fearful punishment, first slaying his young sons and many of his nobles before his eyes, then blinding him and loading his hands and feet with two brazen chains. In this condition he was dragged to Babylon. We are nowhere told how long Zedekiah survived his capture. His nephew, Jehoiachin, the deposed king of Judah, had a happier fate, for in the thirty-seventh year of his captivity, Evil-Merodach, son and successor of Nebuchadnezzar, took him out of prison. This prince is said to have shown mercy to several kings, whom his father had kept in strict bondage. But to Jehoiachin he behaved with special gentleness.¹ He "spake kindly to him," changed his prison garments for royal apparel, and constantly invited him to his own table. "And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life." This was about the year 562 B.C.

The destruction of Jerusalem and fall of the royal house of Judah took place 588 B.C., eighteen years after the date of the seventy years' captivity.

Only a very few of the poorest and meanest peasants were left behind to till the ground for their conquerors. Over these Gedaliah, grandson of Shaphan the scribe, a good and just man, was appointed governor. The prophet Jere-

¹ The Jews have a tradition that Evil-Merodach was thrown into prison during Nebuchadnezzar's seven years of madness, and that his friendship for Jehoiachin began at this period.

miah and other peaceable and well-disposed persons fled to him for protection under his sway. The exhausted land was beginning to revive; when, alas, Gedaliah was murdered by Ishmael, a wicked and factious prince of the seed royal of Judah.

So ends the portion of sacred history which I have endeavoured to bring clearly before your eyes. The two lessons we will draw from it are briefly these.

First, God's hatred of sin, and righteous punishment of sinners. Because they had shed innocent blood, their blood was shed like water on every side. Because for their profane "swearing, the land mourned;" the ALMIGHTY "swore in His wrath" that they should cumber the land no longer. Because they had broken the Sabbath, and also violated God's precept that the earth should rest from tillage every seventh year, God caused the land to lie desolate and "enjoy her Sabbaths" three-score and ten years. "Justly" then "are those that forsake God, forsaken by Him;" nor does He ever leave any, unless they have first wilfully left Him; let us then beware of so terrible a doom, and continually pray, "From hardness of heart, and contempt of Thy word and commandment, good LORD, deliver us."

Our last reflection shall be of a more cheering nature. How rich are the mercies, how blessed is the peace of mind which GOD bestows on such as wholly trust in Him. To them it is given to "*run and not be weary, to walk and not faint*"

in the narrow but pleasant path of His commandments. See what true courage, what calm trustful wisdom the good kings of Judah displayed even when hemmed in by enemies. Nor was their hope in God ever disappointed. And though at the time of the Babylonish captivity their light seemed quenched in blood, it was not really so. God suffered not the house of David to come to an end. Many illustrious worthies sprang from it,—such as Daniel, and Zerubbabel, the great rebuilder of Jerusalem. And when the fulness of time was come, and our Blessed SAVIOUR took upon Him our flesh and blood, it was to a virgin of “the house and lineage of David” that this glorious message was brought; “Thou shalt bring forth a Son, and shalt call His name JESUS; He shall be great, and shall be called the SON of the Highest, and the LORD God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.”

1

2

3

JULY, 1859.

WORKS PUBLISHED BY J. MASTERS.

ADAMS.—Crossingham ; or, the Missionary, by Charlotte Priscilla Adams. 2s.

ADAMS.—The Fall of Cressus: a Story from Herodotus. By the late Rev. W. Adams. 2s. 6d.

ADVENT HYMN.—"Lo, He comes." 2s. 6d. per 100.

ADVENT WARNINGS.—A Course of Sermons, preached in the Church of S. Bartholomew, Moor Lane, Cripplegate, in Advent, 1852. In demy 8vo., reduced to 5s.

AGNES BROWN; or "I will not offer unto the Lord my God of that which doth cost me nothing." By the author of "Tales of Kirkbeck." Small 4to., 1s. 6d.

ALICE BERESFORD; a Tale of Home Life. By the Author of "Tales of Kirkbeck," &c. 2nd edit. Fcap. 8vo. cloth, 3s. 6d.

ALSOP.—Sermons on Faith and Practice. By James R. Alsop, B.A. Demy 8vo., 10s. 6d.

AMY, THE KING'S DAUGHTER. A Tale. 1s., paper 6d.

ANDREWES (Bp.)—A Manual of Private Devotions, containing Prayers for each Day in the Week, Devotions for the Holy Communion, and for the Sick. 6d.; 9d. cloth; 2s. calf; 2s. 6d. moroc.

ANNALS OF VIRGIN SAINTS, from Primitive and Mediaeval Times. 5s.

ARDEN.—Manual of Catechetical Instruction, arranged by the Rev. G. Arden. Third edition. 2s.

ASCENSION, The, and other Poems. Fcap. 8vo. 6d.

ASLAUGA AND HER KNIGHT. An Allegory. From the German. 1s. 6d.

ATHANASIUS and other Poems. By a Fellow of a College. Fcap. 8vo., 2s.

BADGER.—The Nestorians and their Rituals. By the Rev. G. P. Badger, M.A. 2 vols., with numerous illustrations and maps. 36s.

BAGOT.—Selections from the Letters of S. Francis de Sales. Translated from the French by Mrs. C. W. Bagot. Revised by a Priest of the English Church. 2nd edit. 18mo., 1s. 6d.

BAINES.—Tales of the Empire, or Scenes from the History of the House of Hapsburg, by the Rev. J. Baines. 1s. 6d., paper 1s.

BAINES.—The Life of William Laud, Archbishop and Martyr. Fcap. 8vo., price 3s. 6d.

BALLADS, The Child's Book of, beautifully illustrated. 1s. 6d.; paper wrapper, 1s.

BARON'S LITTLE DAUGHTER, and other Tales, by the author of "Hymns for Little Children." 2s. 6d.

BARTHOLOMEW.—Sermons, chiefly practical, by the Rev. Ch. Ch. Bartholomew. 8vo. 7s. 6d.

BENN.—The Solitary ; or, a Lay from the West. With other Poems in English and Latin. By Mary Benn. 3s. 6d.

BENN.—Lays of the Hebrews, and other Poems. 2s.

BENNETT.—Tales of a London Parish, &c., by the author of "Tales of Kirkbeck." Edited by the Rev. W. J. E. Bennett. Second edition. Demy 18mo., 2s. 6d.

BENNETT.—Lives of Certain Fathers of the Church. Edited by the Rev. W. J. E. Bennett, M.A. 5s.

Origen of Alexandria, S. Cyprian, S. Gregory Thaumaturgus, Monysius, S. Gregory Nazianzen, S. Cyril, S. Ephrem of Edessa.

- BENNETT.**—Our Doctor, and other Tales of Kirkbeck. By the author of "Tales of a London Parish." Edited by the Rev. W. J. E. Bennett, M.A. 5s.
- S. BERNARD.**—The Sweet Rhythm of S. Bernard on the Most Holy Name of Jesus. Newly done into English. 2d.
- BERESFORD HOPE.**—The Celebrated Greek and Roman Writers. A Lecture delivered at the Kilndown Library and Reading Room, by A. J. B. Beresford Hope, Esq., M.P. 6d.
- BETTY CORNWELL.** and her Grandchildren: uniform with "Harry and Archie." 6d.
- BEZANT.**—Geographical Questions, classed under heads and interspersed with History and General Information. By J. Bezant. 1s. KEY to ditto, 2s.
- BIBER.**—The Seven Voices of the Spirit: being the Promises given by CHRIST through the Spirit to the Church Universal, extracted from the Apocalyptic Epistles addressed to the Seven Churches in Asia; interpreted in a Series of Sermons. By the Rev. G. E. Biber, LL.D. Post 8vo., 5s.
- BIBER.**—The Royalty of CHRIST and the Church and Kingdom of England. Four Sermons in reference to the Indian Revolt. 2s. 6d.
- BIRTHDAY.** By the author of "Gideon," &c. 2s. 6d.
- BISHOP'S LITTLE DAUGHTER.** 2d.
- BLACK.**—Messias and Anti-Messias. A Prophetical Exposition, to which are added Two Homilies on the Body of CHRIST. By the Rev. C. J. Black. 8vo. 5s.
- BLACK.**—A Short Manual, Expository and Devotional, on the Prayer of the New Covenant. Fcp. 8vo., 2s. 6d.
- BLACKMORE.**—The Doctrine of the Russian Church, &c. Translated from the Slavonic-Russian by the Rev. R. W. Blackmore. 8s.
- BLACKMORE.**—Harmony of Anglican Doctrines with those of the Catholic and Apostolic Church of the East. 2s.
- BLACKMORE.**—History of the Church of Russia, by A. N. Mouravieff. Translated by the Rev. R. W. Blackmore, M.A. 10s. 6d.
- BLAGG.**—CHRIST, the Second Adam. Three Sermons preached in Advent. By the Rev. M. W. Blagg, Curate of Powerstock. 1s. 6d.
- BLUNT.**—The Atonement and the At-one-maker. By the Rev. J. H. Blunt. Fcap 8vo., 5s.
- BOODLE.**—Ways of Overcoming Temptation. By the Rev. R. G. Boodle. 4d.; cloth 8d.
- BOOK OF COMMON PRAYER,** The, of 1662, according to the *Sealed Copy* in the Tower. Printed in red and black, with the old Elzevir type, calf, 13s. 6d.; morocco, 17s. 6d.; antique calf, 18s. and 21s.; antique morocco, 21s., &c.
- BOOK OF COMMON PRAYER,** The, according to the use of the Church of Scotland. Roan gilt, 3s. 6d.
- BOOK OF CHURCH HISTORY,** founded on the Rev. W. Palmer's "Ecclesiastical History." 1s. Third Edition.
- BOOK OF FAMILY PRAYERS** arranged according to the Ecclesiastical Days and Seasons of the Church of God. By a Layman. 1s. 4d.
- BOOK OF FAMILY PRAYERS,** collected from the Public Liturgy of the Church of England. By the Sacrist of Durham. Fcap. 8vo., cloth, 3s. 6d.
- BOURNE.**—Thoughts upon Catholic Truths. By the Rev. L. Bourne. 2s. 6d.

- BOWDLER, Rev. T.**—Prayers for a Christian Household, chiefly taken from the Scriptures, from the Ancient Liturgies, and the Book of Common Prayer. Fcap. 8vo., cloth, 3s.
- BOWDLER, Rev. T.**—A Few Words of Family Instruction, introductory to "Prayers for a Christian Household." Fcap. 8vo., cloth, 1s. 6d.
- BOWDLER, Rev. T.**—Sermons on the Privileges, Responsibilities, and Duties of Members of the Gospel Covenant. Vol. I. Advent, Christmas, Epiphany. Vol. II. Septuagesima, Lent, Passion Week. Post 8vo., cloth, 7s. 6d. each.
- BOWDLER, Mrs. H. M.**—Sermons on the Doctrines and Duties of Christianity. 44th edit. To which is prefixed an Essay on the Proper Employment of Time, Talents, Fortune, &c. Fcp. 8vo., 5s.
- BRAINARD'S JOURNEY.** An Allegory. 1s. cl.; 6d. paper.
- BRAUNE.**—The Personæ of a'Toun. The First Book. By George Martin Braune. 2s.
- BRECHIN.**—A Primary Charge delivered to the Clergy of his Diocese, at the Annual Synod of 1857. Second edition, enlarged, with an Appendix. 2s. 6d. Third edition, 1s.
- BRECHIN.**—The Christian's Converse. A practical treatise, adapted by the Bishop of Brechin. 4d. cloth, 6d. roan.
- BRECHIN.**—Meditations on the Suffering Life of our Lord. Translated from Pinart, by the late Lady Eleanor Law. Edited by the Bishop of Brechin. 3rd edit. 6s. 6d.; calf antique, 12s.
- BRECHIN.**—Nourishment of the Christian Soul. Translated from Pinart, by the late Lady Eleanor Law. Edited by the Bishop of Brechin. 2nd edit. 6s. 6d.; calf antique, 12s.
- BRECHIN.**—The Mirror of Young Christians. Translated from the French, by the late Lady Eleanor Law. Edited by the Bishop of Brechin. Uniform with the "Divine Master." With Engravings, 2s. 6d. Morocco antique, 6s. 6d.
The Engravings separately on a sheet, 6d.
- BRECHIN.**—Memoriale Vitæ Sacerdotalis; or, Solemn Warnings of the Great Shepherd, JESUS CHRIST, to the Clergy of His Holy Church. Translated from the Latin by the Bishop of Brechin. Fcap. 8vo. 6s. 6d.; calf, 10s. With Engraving, by Dyce.
- BRECHIN.**—Are you being Converted? Sermons on Serious Subjects. Second Edition. Fcap. 8vo., 3s. 6d.
- BRECHIN.**—Sermons on Amendment of Life. Fcap. 8vo., 3s. 6d.
- BRECHIN.**—A Commentary on the Litany. Fcap. 8vo., cl., 4s. 6d.
- BRECHIN.**—A Commentary on the Te Deum, from ancient sources. 2s. cloth; 3s. 6d. calf; 4s. 6d. morocco; Cheap Ed., 1s.
- BRECHIN.**—A Commentary on the Canticles used in the Prayer Book. 2s., cheap edition 1s.
- BRECHIN.**—Commentary on the Seven Penitential Psalms, from ancient sources. Cloth, 9d. and 1s.; roan, 1s. 6d.; calf, 2s. 6d.
- BRECHIN.**—The Seal of the Lord. A Catechism on Confirmation, with appropriate Devotions. 1½d., or 10s. 6d. per 100.
- BRECHIN.**—Catechism to be learnt before the Church Catechism. 5s. per hundred.
- BRECHIN.**—Holiness of the Human Body, and the Duties of Society. 2d. each.
- BRECHIN.**—A Memoir of the Pious Life and Holy Death of Helen Inglis. 4d.

BRETTINGHAM.—Devotions for the Hours, from the Psalms. Selected by C. M. Brettigham. 16mo., 8s. 6d., beautifully printed, illustrated, and bound.

BRETTINGHAM.—Anniversaries. 3s. 6d.

BRITTON.—*Horæ Sacramentales.* The Sacramental Articles of the Church of England vindicated, and illustrated, by Thomas Hopkins Britton, M.A. 6s.

BROWNE.—A Lecture on Symbolism, delivered at the School-room of S. Matthias, Stoke Newington, on Tuesday Evening, February 27, 1855. By Charles Browne, Esq., M.A. 2nd edit. With 42 Illustrations, 2s.

BROWNE.—Sussex Sermons preached to a Rural Congregation. By the Rev. R. L. Browne, M.A. 5s.

BROWNLOW.—*Jesus, the Good Shepherd.* A Short Memoir of Melise H. M. Brownlow, with a Sermon preached on the occasion of her death by her Brother, the Rev. W. R. Brownlow, M.A. With Portrait. 3s. 6d.

BUNBURY.—The Sunday of the People in France. By the Abbé Mullois, Chaplain to the Emperor of France. Translated by Miss Bunbury. 4d.

BURIAL OF THE DEAD, THE ORDER FOR THE. Printed from the Book of Common Prayer: the Musical Notation (from Merbecke's Booke of Common Praier Noted, 1550) Harmonised. Intended for the use of Choirs. Price 1s., 9s. per doz.

BURIAL OFFICE NOTED, for Parochial Use. 6d.

BURIAL OF THE DEAD, The Order for the. Printed in large type, on a board for attendants, 6d.

BUTLER.—Sermons for Working Men in Country Parishes, by the Rev. W. J. Butler, M.A. Bold Type, 6s. 6d.

BUTLER.—Short Rules for Prayer for Working Men. By the Rev. W. J. Butler. 2d.

CANONICAL HOURS, according to the use of the Guild of S. Alban. Vol. I. 4s. 6d. Vol. II., Parts I. II. III., 1s. each.

THE CANTICLES in the Morning and Evening Services, arranged in Columns for Chanting. By the kind permission of the Lord Bishop of Salisbury. 2d.; limp cloth, 4d.

THE CANTICLES with blank staves for Chants. 2d.

CANTICLES in Morning and Evening Services, pointed correctly for Chanting, 2d., cloth 4d. With Chants 4d., cloth 6d.

CARTER.—Remarks on Christian Gravestones, with numerous Working Drawings, with Scales. By the Rev. Eccles J. Carter, M.A. 2nd edit. 3s. 6d.; stiff Wrapper, 2s. 6d.

CARTER.—Day of Prayer. Edited by the Rev. T. T. Carter, Rector of Clewer. 6d.

CARTER.—The Doctrine of the Priesthood in the Church of England. By the Rev. T. T. Carter. Post 8vo., 4s.

CATECHISM ON PRAYER, and other Christian Duties. 2d.

CECIL-DEAN. A Story for the Young. By Bessie C. A. Fcap. 8vo., 3s. 6d.

CERTIFICATES OF CONFIRMATION AND HOLY COMMUNION. On a card, printed in red and black, price 2d. each, or 14s. per 100.

CERTIFICATES OF BAPTISM, Confirmation, and First Communion, on a card, 2d., or 14s. per 100.

CERTIFICATE OF CONFIRMATION AND COMMUNION, on a beautifully Ornamented large Card. 2d.; also new design, 3d.

CHAMBERS.—The Doctrine of the Holy Eucharist, as Expounded by Herbert Thorndike, D.D. With Notes (being a digested series of Authorities up to the year 1720, on the points raised in Archdeacon Denison's case), and a Preface by J. D. Chambers, M.A. 2s. 6d.

CHAMBERS.—Fifty-two Sermons preached at Perth and other parts of Scotland. Demy 8vo. 12s.

CHAMBERLAIN.—The Theory of Christian Worship. By the Rev. T. Chamberlain. Second Edition. 5s.

CHAMBERLAIN.—The Seven Ages of the Church, as indicated in the messages to the Seven Churches of Asia. Post 8vo., 3s.

CHAMBERLAIN.—The Chancel, an Appeal for its proper use, addressed to Architects, Church Restorers, and the Clergy generally. 6d.

CHAMBERLAIN.—English Grammar, and how to Teach it; together with a Lesson in Reading and Spelling. 3rd edit., 3d.

CHAMBERLAIN.—Book of Anecdotes, selected by the Rev. T. Chamberlain. 1s.

CHANTER.—Sermons, by the Rev. J. M. Chanter, M.A. 6s. 6d.

CHANTER.—Help to an Exposition of the Catechism of the English Church, by the Rev. John Mill Chanter, M.A. 6d.

CHANTS, SERVICES, ANTHEMS; their Words, Description, and Choice. Cloth, 8vo., 3s. 6d.

CHEYNE.—Six Sermons on the Doctrine of the most Holy Eucharist. By the Rev. P. Cheyne. 2s.

CHEYNE.—Consolations of the Cross, and the Rest of the Blessed. Sermons for Holy Week. 2s.

CHILD'S NEW LESSON BOOK, or Stories for Little Readers. 1s.; 1s. 6d. cloth; coloured 2s. 6d.

CHRISTIAN CHILD'S BOOK, The. Being Prayers, Questions on Parts of the Catechism, and Hymns for the Church's Seasons. Cloth 1s., or in Two parts 6d. each.

CHRISTIAN CHILDREN, Scenes in the Lives of: with Questions on separate cards. The Cards enclosed in a case. 2s.

CHRISTIAN DUTIES, as essentially conducive to progress in the Spiritual Life. 2nd Edition. 3s. 6d.

CHRISTIAN SERVANT'S BOOK of Devotion, Self-Examination, and Advice. Fourth edition, cloth 1s. 6d., leather 2s.

CHRISTIAN SERVANT (The) taught from the Catechism her Faith and Practice. Part I. Baptismal Blessings and Vows. 1s. 6d. Part II. The Apostles' Creed. 1s. 6d. Part III. The Ten Commandments. 2s. Part IV. The Lord's Prayer. 2s. By the Author of the "Servants' Hall." Edited by the Rev. Sir W. H. Cope, Bart. Fcap. 8vo. cloth.

CHRISTIAN WEEK, The, a Manual of Devotion with Psalms and Hymns for Schools and Families. 6d.

CHRISTMAS CAROLS. In sets of Four, 1s. each set; or bound together, 2s. 6d. The Words alone, 1d.

A CHRISTMAS DREAM. Illustrated by Dudley. In ornamental borders, 1s.

A CHRISTMAS PRESENT for Children. From the German. 1s.

CHURCH CATECHISM.—Beautifully printed on tinted paper, with seventeen engravings drawn by Gilbert. Price 1s. gilt edged. A cheap edition, 6d.

CHURCH FLORAL DECORATION, Practical Hints on. With twenty plates. 3s. 6d. plain; 5s. coloured.

THE CHURCHMAN'S LIBRARY.

This Series is an attempt, by a comprehensive union of sound Churchmen, to remedy the prevailing defects in the Tracts and other small single publications, by which theology is chiefly conveyed to the middle and poorer classes.

The *Churchman's Library* consists of Tracts and Manuals; of the former there are ten published, which may be had in a packet, price 2s.

1. Sunday: and how to spend it. 2d. New edition.
2. Catholic and Protestant. 2d.
3. Grace: and how to gain it. 2d.
4. Church Worship. 4d.
5. The Prayer Book: and how to use it. 2d.
6. The Heavenly Lives of the Primitive Christians. 3d.
7. Holy Scripture: and how to use it. 2d.
8. All Christians, Priests. 2d.
9. The Threefold Work of CHRIST. 2d.
10. The Doctrine of Justification. 2d.
- 11: The Priest and the People. 2d.
12. Outlines of Christian Doctrine.

The above in a packet, 1s. 9d.

The Manuals published are:—

1. Questions and Answers illustrative of the Church Catechism. 6d.; cloth, 8d. New edition.
2. Bishop Andrewes' Devotions. 6d.; cl. 9d.; calf 2s.; mor. 2s. 6d.
3. The Laying on of Hands: a Manual for Confirmation. 9d.
4. Guide to the Eucharist. Containing Instructions and Directions with Forms of Preparation and Self-Examination. 4d.
5. The Manual: a Book of Devotion, chiefly intended for the Poor. Second Edition. Limp cloth, 1s.; cloth boards, red edges, 1s. 3d.; leather, 1s. 4d.; cheap edit., 6d. With a considerable reduction on quantities being taken.

CHURCH PAPERS.

There has been no effort made as yet to carry out a definite plan for the instruction and edification of the intelligent tradesman as well as the artisan. To meet this want, which many have felt, it has been determined to issue a series of Church Papers; partaking of the nature both of Tracts, and larger Treatises.

The first fifteen Tales illustrating the Apostles' Creed, by the Rev. J. M. Neale, are now ready in vol. or packet, price 2s. 6d.

Papers on Church History published:

- II. The Church in the New Testament. 2d.
- III. The Church in the New Testament. Part II. 2d.
- V. The Church after the Apostles. 2d.

CHURCHMAN'S COMPANION. A Monthly Magazine, 6d.
Vols. I. and II. 2s. 9d. each; Vols. III. to XXV. 3s. 6d. each.

CHURCHMAN'S DIARY; an Almanack for the year of Grace 1859. Commenced in 1847. 4d.; interleaved, 6d.; roan tuck, 1s. 6d. A few sets may be had, price 2s. 6d.

CLARKE.—The Watch-Tower Book; or, Readings for the Night Watches of Advent. By the Rev. C. W. B. Clarke, M.A. Post 8vo., cloth boards, 3s. 6d.; limp cloth for distribution, 2s.

COHEIRESS OF WILLINGHAM, The. By Cousin Leigh. Fcap. 8vo., 3s. 6d.

COLLECTS from the Book of Common Prayer. 32mo. sewed 2d., rubricated, and in parchment cover. 6d.

COLLECTS EXPLAINED IN A CATECHETICAL FORM. Part I. 4d.

COMPANION TO THE ALTAR: for the use of the Scottish Church. Cloth, 1s.

COMPANION TO THE SUNDAY SERVICES of the Church of England. 3s.

COMPER.—The Distinctive Teaching of the British Churches stated and maintained in a series of Lectures. By the Rev. John Comper, Incumbent of Nairn. 12mo. cloth, 3s. 6d.

CONGREGATIONAL MUSIC.—Selected, Composed, and Edited by RICHARD REDHEAD, Organist.

Church Hymn Tunes for the several Seasons in the Christian Year. Price 7s. 6d. This Book contains Eighty-two Tunes of various Metres, including the "Dies Iræ."

The WORDS of the Hymns and Introits, with some Anthems. Strongly bound in cloth, price 9d.; or in strong limp cloth, 6d.

Church Hymn Tunes.—Second Series, full score, 3s. 6d.; vocal score, 1s. 6d.

A Set of Ten Tunes for Advent, Epiphany, Lent, Easter, Ascension, Whitsuntide, Fridays, and All Saints, arranged from Dr. Tye (1553). Words interlined, 2s. 6d.

The Music of the Introits. Containing Introits for all the Seasons from Advent to Advent, with the occasional Festivals. Price 6s.

Responses to the Commandments, Creeds, Offertory Sentences, Sanctuses, and Glorias. Price 8s. Completing the Office for the Holy Communion.

Music for the Office of the Holy Communion, (Second Series) containing four Kyries; two Sanctuses; the Lord's Prayer (after the Communion) harmonized, founded on Marbeck; four Glorias in Excelsis. 3s. 6d.

The Offertory Sentences from the Book of Common Prayer. The Music arranged from Marbeck. 3s. 6d.

The Anthems for the Seven Days before Christmas, and for Good Friday. 3s. 6d.

CONVERSATIONS ON THE CHURCH SERVICE.

By the Author of "Easy Lessons for Sunday Schools." Second Edition. 1s. 3d.

CONVERSATIONS WITH COUSIN RACHEL. Four Parts, 9d. each. Complete in Two Vols. 3s.

CONSECRATION AND DESECRATION; or, *Be the Orphan Chorister*. 1s. Cloth 1s. 6d.

- COPE AND STRETTON.**—*Visitatio Infirmorum*; or Offices for the Clergy in Directing, Comforting, and Praying with the Sick. New edition, calf, 16s.; morocco, 20s. In Three Parts. calf, 21s. Also in various bindings, with metal-work. Appendix to the First edition, containing the Additional Offices. 1s. 6d. The Responsal for the *Visitatio Infirmorum*: Portions to be said by those who accompany the Priest. Cloth, 2s.
- COOK.**—The "Fowler's Snare," as Craftily laid to Catch unwary souls, now fully unmasked and exposed to view, by one who has broken the snare and escaped. By W. Cook. 1s., cloth 1s. 6d.
- COSIN.**—A Collection of Private Devotions for the Hours of Prayer. By John Cosin, D.D., 1626. 1s.; calf, 3s.
- COSIN.**—The Sum of the Catholic Faith, from Bishop Cosin. 2d., or 14s. per 100.
- COUPER.**—A Few Hints to Mothers on the Management of Children, &c. By GEORGINA COUPER. Dedicated to the Very Rev. and Hon. the Dean of Windsor. Demy 18mo., 3d.
- CRANBORNE, Viscount.**—A History of France for Children, in a Series of Letters. By Viscount Cranborne. 2s. 6d.
- CRESSWELL.**—The Christian Life. Twelve Sermons, by the Rev. Richard Cresswell, B.A. 12mo. 6s.
- CROMPTON.**—The Prefaces in the Office of the Holy Communion, with their Ancient Chant, by the Rev. J. L. Crompton, M.A. 2s. 6d.
- CURATE OF HOLYCROSS, The.** A tale of the Church. Fcp. 8vo., 5s.
- DAILY LIFE OF THE CHRISTIAN CHILD.** A poem for children. 6d.; on a sheet, 1d.; cheap edit., in packets of 25, 2s.
- DAKEYNE.**—The Sword, and the Cross. By the Rev. J. O. Dakeyne, M.A. 2s. 6d.
- DAVIES.**—Benefit Club Sermons. Second Series. 4to. 3s. 6d.
- DAVIES.**—The Completeness of the late Duke of Wellington as a National Character. Two Lectures. Fcap. 8vo., cloth, 1s.
- DAY HOURS OF THE CHURCH OF ENGLAND,** newly Translated and Arranged according to the Prayer Book and the Authorised Translation of the Bible. 3s. 6d. calf antique: morocco, 7s.
- DEACONS,** Short History of some Deacons in the Church. 1s. 6d.
- "DEAR IS THE MORNING GALE OF SPRING."** A Sacred Song. The Poetry from the "Christian Year." The music by J. F. D. Yonge, M.D. 2s.
- DENISON.**—Proceedings against the Archdeacon of Taunton in 1854-5-6. 8vo. cloth 5s.
- DENISON.**—Saravia on the Holy Eucharist. The Original Latin from a MS. in the British Museum hitherto unpublished. The Translation by the Archdeacon of Taunton. Demy 8vo. 7s. 6d.
- DENISON.**—The Defence of the Archdeacon of Taunton, in its complete form; including all the evidence which was either not admitted by, or was tendered before, the Court. Royal 8vo., 10s.
- DEVOTIONS FOR CHILDREN,** intended specially for Choristers, who are present at the time of Holy Communion. 6d.
- DISTRICT VISITOR'S MEMORANDUM BOOK.** 6d., the paper 1s. per quire.

DIVINE MASTER: a Devotional Manual illustrating the Way of the Cross. With Ten Steel Engravings. 4th edit., 3s. 6d.; antique morocco, 7s. 6d.

The Engravings separately on a sheet, 9d.

DOCTRINE OF THE CROSS, a Memorial of a Humble Follower of Christ. By the author of "Devotions for the Sick Room." 1s.

DOMESTIC OFFICES: being Morning and Evening Prayer for the Use of Families. Wrapper, 6d.; cloth, 8d.

DOUGLAS.—Mary and Mildred; or, Principle the Guide of Impulse. Edited by the Rev. Stair Douglas. 2nd edit. 2s.

DROP IN THE OCEAN, or the Little Wreath of Fancy, by Agnes and Bessie. 2nd edit. 1s.

DUKE.—Systematic Analysis of Bishop Butler's Analogy, by the Rev. Henry H. Duke, B.A. 3s. 6d., interleaved 5s.

DEVOTIONS FOR THE SICK ROOM, Prayers in Sickness, &c. By R. B. Cloth, 2s. 6d.

COMPANION FOR THE SICK ROOM: being a Compendium of Christian Doctrine. 2s. 6d.

These two bound together in 1 vol. cloth, price 5s. Calf 9s.

DEVOTIONS FOR SCHOOL BOYS, A Manual of. Compiled from various sources, by the same author. 6d.

DEVOTIONS for Children and Young Persons. 1d.

DEVOTIONAL AIDS FOR THE USE OF THE CLERGY. 32mo. parchment, 1s.

DIAL OF MEDITATION AND PRAYER. Second Edition. 3d. An Edition without the Dial plate, 1d.

DICKINSON.—List of Service Books according to the Uses of the Anglican Church, with the possessors. 3s. 6d.

DIES IRÆ. Translated into English metre, by W. J. Irons, D.D., with the music, by Charles Child Spencer, Esq. 2s. 6d. English Words, 3s. 6d. per 100.

DIES IRÆ. Set to easy Music in short score by the Rev. H. E. Havergal. 6d. Suited to Parish Choirs and Schools.

DIRECTIONS FOR KEEPING LENT ARIGHT. 2s. 6d. per 100.

DOUGLAS.—The Love of our Lord Jesus Christ in the Work of our Redemption: Four Plain Meditative Sermons on some of the Scripture proofs. By the Rev. James J. Douglas, B.D. 1s.; cloth, 1s. 4d.

EARTHLY IDOLS. A Tale. In 2 vols. fcp. 8vo., 12s.

EASY LESSONS FOR THE YOUNGER CHILDREN IN SUNDAY SCHOOLS. By the Author of "Conversations with Cousin Rachel." 4d. Questions, for the Use of the Teacher. 9d., or 8s. per dozen.

EASY CATECHISM OF THE OLD TESTAMENT HISTORY, with the dates of the principal events. Demy 18mo. Second Edition. 3d.

ECCLIES.—Midsummer Holidays at Princes Green. By Mrs. Eccles, author of "The Riches of Poverty." Demy 18mo., 1s.

ECCLIASTIC; a Magazine relating to the affairs of the Church, Education, &c. This Magazine is now published in monthly parts at 1s. each. 30 vols. bound, price £9. Sent free by post for 12s. per annum, paid in advance.

ECCLESIOLOGIST, The. Published under the Superintendence of the Ecclesiological Society, every alternate month, 1s. 6d. Old Series, Three Vols., 17s. 6d. New Series, Sixteen Vols., £8. 12s.

ECCLESIOLOGY, Hand-Book of English. Companion for Church Tourists. Cloth, 5s.; or limp calf interleaved, 9s.

EDMONSTONE.—Family Lectures for Holy Seasons and Saints' Days. By Sir Archibald Edmonstone, Bart. 3s.

EDMONSTONE.—Portions of the Psalms, selected and arranged for Devotional Purposes, by Sir Archibald Edmonstone, Bart. Paper 6d.; cloth, 10d.

EDMONSTONE.—Devotional Reflections, in Verse. Arranged in accordance with the Church Calendar. Fcp. 8vo., 3s. 6d.

EDMONSTONE.—The Christian Gentleman's Daily Walk. 2s. 6d.

EIGHTY-FOURTH PSALM, Treatise on the. By the late Lady Harriet Howard. 32mo., cl. 6d., bound, 1s.

ELLIS.—From the Font to the Altar: a Manual of Christian Doctrine for the Young, especially those who are preparing for Confirmation. By the Rev. Conynham Ellis, Incumbent of Cranborne, Berks. 1s. 4d., with a reduction on quantities.

EMBROIDERY, Ecclesiastical. Working Patterns of Flowers, on sheets, Nos. 1 to 18, 6d. each; or in Three Parts, 3s. each.

THE ENGLISH PSALTER, adapted to the ancient Ecclesiastical Chant, with the Canticles and Proper Psalms pointed on a new and easy method; with Introductory Instructions and Scheme of Tones. 8mo., 3s.; in quantities 2s. 6d.

THE TONES. Arranged for Four Voices, with Organ or Piano-forte Accompaniment. In Demy 8vo., 2s. 6d.

ENTHUSIASM NOT RELIGION. A Tale, by the late M. A. C. Cloth, 1s. 6d.; wrapper, 1s.

ERRINGTON.—Prayers for Soldiers, by Colonel Errington. 8d., or 16s. per 100. in parchment covers.

EUCCHARISTIC MONTH: being short Daily Preparation and Thanksgiving for the Holy Communion. Price 8d.; cloth, 1s.; bound 1s. 6d.

EVANS.—Christianity in its Homely Aspects: Sermons on Various Subjects, delivered in the Church of S. Andrew, Wells Street, and elsewhere. Second Series. Price 6s.

EVERLEY. A Tale. Second Edition. Fcap. 8vo. 6s.

EXPLANATION OF SOME SCRIPTURAL AND ECCLESIASTICAL TERMS. 3rd edit., 3d.

FAIRY BOWER; or, The History of a Month. A New Tale for the Young. Third Edition. 6s.

FALLOW.—Psalms and Hymns Selected for the use of S. Andrew's, Wells Street, by the late Rev. T. M. Fallow. 1s.

FAMILIAR INSTRUCTIONS ON MENTAL PRAYER, from the French of Courbon. Parts I. & II. With Prefaces by the Editors, W. U. R. and E. B. P. 2nd edit., bound in cloth, 1s. 6d.

FAMILY PRAYERS for the Children of the Church. 4d., cloth 8d.

FANNY'S FLOWERS; or, Fun for the Nursery. With several engravings. 1s.; cloth gilt, 1s. 6d.

FASTS AND FESTIVALS of the Church, in a conversational form. 1s. 8d.

FEW DEVOTIONAL HELPS FOR THE CHRISTIAN SEASONS. Royal 32mo.

ADVENT, CHRISTMAS, AND THE SEASONS UNTIL LENT. 1s.

LENT AND PASSION-TIDE (88 pp.) 6d.

EASTER-TIDE (48 pp.) 4d.

FROM ROGATION TO TRINITY (136 pp.) 8d.

THE SAINTS' DAYS (136 pp.) 8d.

Finchley Manuals of Industry.

No. I. Cooking; or, Practical Training for Servants, &c. 10d.

No. II. Gardening; or, Training for Boys as Gardeners. 10d.

No. III. Household Work; or, The Duties of Female Servants. 10d.

No. IV. Plain Needlework in all its branches. 8d.

No. V. On the Management of Poultry and Domestic Animals. 10d.

The above in One Vol. bound, 4s. 6d.

FIVE TALES OF OLD TIME. 3s. 6d. Or separately in cl.

Follow Me. (C. E. H., Morwenstow) 1s.—Shepherd of the Giant

Mountains. (Fouqué.) 1s.—The Knight and the Enchanters.

(Fouqué.) 1s.—The Stream. 1s.—The Castle on the Rock. 1s.

FLOWER.—Reading Lessons for Schools, by the Rev. W. B. Flower, B.A. 3s.

FLOWER.—Classical Tales and Legends, by the Rev. W. B. Flower. 2s., cheap edition 1s.

FLOWER.—Tales of Faith and Providence, by the Rev. W. B. Flower. 2s., or in a packet, 2s., cheap edition 1s.

FLOWER.—Lucy Ashcroft, the Manufacturer's Daughter. A Tale of the North. By the Rev. W. B. Flower, B.A. Cloth gilt edges, 3s.

FORBES.—Snowball and other Tales, by Isabella Forbes. 2s. 6d.

FORD.—The Gospel of S. Matthew Illustrated from Ancient and Modern Authors. By the Rev. J. Ford, M.A. 2nd Edition, 13s.

FORD.—The Gospel of S. Mark Illustrated chiefly in the Doctrinal and Moral Sense. 10s. 6d.

FORD.—The Gospel of S. Luke Illustrated chiefly in the Doctrinal and Moral Sense. 15s.

FORD.—The Gospel of S. John Illustrated chiefly in the Doctrinal and Moral Sense. 18s.

This volume completes the Four Gospels, and contains copious Indexes of the whole.

. This valuable set of Books is kept handsomely bound, for Presents or University Prizes, price varying from £3. 12s. to £4. 10s.

FORD.—The Acts of the Apostles. With Indexes. Price 17s.

FORD.—Twelve Sermons from the Quaresimale of P. Paolo Segneri. Translated from the Original Italian by James Ford, A.M., with a Preface relating to the Author. Second Edition. 6s.

FORD.—A Second Series of Twelve Sermons from the same. 6s.

- FORM OF PRAYER AND CEREMONIES USED AT THE CONSECRATION OF CHURCHES, &c.**, in London and Winchester. 1d., or 7s. per 100. Form for Oxford Diocese. 3d., or 14s. per 100.
- FORM OF PRAYER FOR LAYING THE STONE OF A CHURCH OR CHAPEL.** 1d.
- FORM OF PRAYER FOR LAYING THE STONE OF A SCHOOL.** 1d.
- FORMS FOR NOTICES OF SERVICES**, for affixing on church doors. 2s. per 100; large size, 5s. per 100.
- FORM OF SELF-EXAMINATION**; with Prayers Preparatory to the Holy Communion. 2d.
- FORM OF SELF-EXAMINATION**; with a Few Directions for Daily Use. By F. H. M. 3d., or 21s. per 100.
- FORM OF SERVICE FOR CONSECRATING CEMETERY CHAPELS.** [Rochester Diocese.] 7s. per 100.
- FOWLER.**—Parochial Sermons. By the Rev. C. A. Fowler, M.A. 5s.
- FOWLE.**—Hark to the Merry Bells. A Christmas Carol. The Music composed by T. L. Fowle. 1s.
- FOX.**—The Church in the Cloisters; or Monks and Monasteries. By the Rev. Samuel Fox, M.A., F.S.A. 5s.
- FOX.**—The Noble Army of Martyrs, by the Rev. S. Fox, M.A. 2s. Cheap Edition, 1s.
- FOX.**—The Holy Church throughout all the world. 2s., cheap edition, 1s.
- FREDERICK GORDON**, or the Storming of the Redan. By a Soldier's Daughter. Royal 18mo., 1s. 6d.
- FREEMAN.**—Principles of Church Restoration, by Edward A. Freeman, M.A. 1s.
- FREEMAN.**—History of Architecture, by E. A. Freeman. 10s. 6d.
- GALTON.**—Notes of Lectures on the Book of Canticles or Song of Solomon, delivered in the Parish Church of S. Sidwell, Exeter. By the Rev. J. L. Galton. 6s.
- GALTON.**—One Hundred and Forty-two Lectures on the Book of Revelation. In Two Vols.
- GAUNTLETT.**—Choral Service of the Book of Common Prayer, as appointed to be sung. Part I. The CANTICLES, VERSICLES, and RESPONSES for MORNING and EVENING PRAYER. Part II. The ATHANASIAN CREED, the LITANY, and OFFICE of HOLY COMMUNION. In full score, suited to Cathedrals, Parish Choirs, &c. By H. J. Gauntlett, Mus. Doc. In handsome royal 8vo., bold music type, price 1s. 6d. each Part, or bound together in cloth, price 3s. 6d.
- GAUNTLETT.**—The Psalter, or Psalms of David, pointed as they are to be sung in Churches, adapted to the Ancient Church Tones. Cloth, 1s.
- GAUNTLETT.**—The Canticles of Morning and Evening Prayer, with the Creed of S. Athanasius, adapted to the Church Tones. 4d.
- GAUNTLETT.**—Organ Harmonies for the Ancient Church Tones. 6d.
- GAUNTLETT.**—The Child's Grace before and after Meat, set to simple music. 6d.
- GAUNTLETT.**—"Last Night I Lay a Sleeping:" a Christmas Carol. The music by H. J. Gauntlett, Mus. Doc. 1s.

- GLORIOUS CITY, THE.** An Allegory for Children. By M. A. D. 3s. 6d.
- GOING HOME.** A Story. By F. G. W. 2nd ed. 1s. 6d. cloth.
- GOODRICH.**—Claudia: the Days of Martyrdom. A Tale. By A. M. Goodrich. Fcap. 8vo. cloth, 2s. 6d.
- GOODWIN.**—Practical Instructions in the Art of Illumination. By Thomas Goodwin. 1s. 6d.
- GOULD.**—The Path of the Just. Tales of Holy Men and Children. By S. Baring Gould, B.A. 2s.
- GRANDFATHER'S CHRISTMAS STORY, THE.** With illustration and ornamental borders. By the author of "Verses for Children" in the *Churchman's Companion*. 6d.
- GREGORIAN** and other Chants, adapted to the Psalter and Canticles, as pointed to be sung in Churches. 1s. 6d.
- GREGORIAN TONES, THE EIGHT,** with their several endings separately. 4d.
- GRESLEY.**—Practical Sermons. By the Rev. W. Gresley. 7s. 6d.
- GRESLEY.**—Sermons preached at Brighton. By the Rev. W. Gresley, M.A. 7s. 6d.
- GRESLEY.**—Treatise on the English Church: containing Remarks on its History, Theory, &c. By the Rev. W. Gresley, M.A. 1s. 10s. per doz. for distribution.
- GRESLEY.**—The Ordinance of Confession. 6d.
- GRESLEY.**—An Essay on Confession, Penance, and Absolution. By Mr. Roger Laurence, a layman of Queen Anne's time. With a Preface by the Rev. W. Gresley. 1s.
- GRESLEY.**—The Present State of the Controversy with Rome. Three Sermons preached in S. Paul's, Brighton. 1s.
- GRESLEY.**—The Forest of Arden, a Tale of the English Reformation. 4s. Cheap edition, 2s.
- GRESLEY.**—The Siege of Lichfield, a Tale of the Great Rebellion, 4s. Cheap edition, 1s. 8d.
- GRESLEY.**—Coniston Hall; or, the Jacobites. A Tale of the Revolution of 1688. 4s. 6d.
- GRESLEY.**—Clement Walton; or, the English Citizen. By the Rev. W. Gresley, M.A. 8s. 6d.; paper, 1s. 8d.
- GRESLEY.**—Charles Lever; the Man of the Nineteenth Century. 3s. 6d. Cheap edition, 1s. 8d.
- GRESLEY.**—Church Clavering; or, the Schoolmaster. 4s. Cheap Edition, 2s.
- GRESLEY.**—Frank's First Trip to the Continent. 4s. 6d. Cheap edition, 3s.
- GRESLEY.**—Bernard Lealie, a Tale of the Times. (1838.) 4s. 6d.
- GRESLEY.**—Holiday Tales, by the Rev. W. Gresley. 2s., wrapper 1s. 6d.
- HALLAM.**—Monumental Memorials; being Designs for Headstones and Mural Monuments. By J. W. Hallam, Architect. Imp. 8vo. Parts I. and II., 2s. 6d. each.
- HAWKER.**—Echoes from Old Cornwall, by the Rev. R. S. Hawker, M.A. 2s. 6d.
- HELPS FOR CONFIRMATION AND FIRST COMMUNION.** By Two Priests of the Church of England. 6d.
- HENRIETTA'S WISH.** A Tale, by the author of "The Heir of Redclyffe." Fourth Edition, 5s.

- HELMORE.**—Accompanying Harmonies to the Hymnal Noted by the Rev. T. Helmore. Royal 8vo. 10s. 6d. Parts I. and II. 6s. 6d. each.
- HELMORE.**—Accompanying Harmonies to the Brief Director; Plain Song. 1s. 6d.
- HELMORE.**—Accompanying Harmonies to the Psalter Noted.
- HELMORE.**—The Canticles Noted. 4d.
- HELMORE.**—The Psalter Noted. 2s. 6d.
- HELMORE.**—Manual of Plain Song. The Canticles and Psalms together. 3s. 6d. cloth; royal 8vo., cloth, 9s.
- HENSLOW.**—John Borton; or, a Word in Season. By Mrs. J. Henslow. 4d.
- HEYGATE.**—William Blake; or, the English Farmer, by the Rev. W. E. Heygate. 3s. 6d.
- HEYGATE.**—The Manual: a Book of Devotion, chiefly intended for the Poor. By the Rev. W. E. Heygate. New and cheap Edition, with beautiful Engraving. Cloth, limp, 1s.; board, 1s. 3d.; leather, 1s. 4d.; cheap edition, 6d. A considerable reduction to the Clergy in quantities.
- HEYGATE.**—The Evening of Life; or Meditations and Devotions for the Aged. Post 8vo., large type. 5s. 6d.
- HEYGATE.**—Ember Hours. For the use of his younger brethren the Deacons and Priests of the Church of England. Fcp. 8vo., 5s. 6d.
- HEYGATE.**—Catholic Antidotes. Post 8vo. 5s. 6d.
- HEYGATE.**—Godfrey Davenant at School. 2s. 6d.
- HEYGATE.**—Godfrey Davenant at College. 2s. 6d.
- HEYGATE.**—Ellen Meyrick; or, False Excuses. 4d.
- HICKS.**—Catechetical Lectures on the Incarnation, by the Rev. James Hicks. 4s. 6d.
- HICKS.**—Plain Sermons on the Teaching of the Church in the Sacraments, as set forth in the Old and more fully developed in the New Testament. By the Rev. James Hicks. Fcp. 8vo., 5s. 6d.
- HICKS.**—General View of the Doctrine of Baptismal Regeneration. By the Rev. W. H. Hicks. 9d.
- HIGHER CLAIMS;** or, Catherine Lewis the Sunday School Teacher. Edited by the Rev. R. Seymour, M.A. 1s.; cloth, 1s. 6d.
- HILL.**—Short Sermons on some leading Principles of Christian Life. By the Rev. H. Hill. 6s.
- HILL.**—Stories on the Commandments. The First Table: "Thy duty towards God." By the Rev. G. Hill. 1s. cloth, or in packet.
- HINTS ON EARLY EDUCATION,** addressed to Mothers By a Mother. 9d.
- HOLDEN.**—The Anglican Catechist. A Manual of Instructions Preparatory to Confirmation. By the Rev. George Holden. 2s.
- HOLY BAPTISM.** The Offices of Baptism, according to the Use of the English Church; with Select Passages, Meditations and Prayers. Cloth, 2s. 6d.
- THE HOLY EUCHARIST.** A Manual containing Directions and suitable Devotions for those who remain in Church but do not Communicate. By a Parish Priest. 6d.
- HOOPER.**—Prayers for Family Worship; with a Dissertation on the Passover and the Divine Constitution of the Church. By the Rev. J. Hooper. 7s. The Prayers only, 2s. in wrapper.

HOLY MEN AND WOMEN, Stories of. 2s.; in packets, 2s., wrapper 1s.

HOPKINS.—*Pietas Metrica*, by the Rev. T. M. Hopkins. 2s. 6d.

HOPWOOD.—*CHRIST in His Church*. Plain and Practical Sermons, by the Rev. Henry Hopwood, M.A. 5s. 6d.

HOPWOOD.—*School Geography*. By the Rev. H. Hopwood. New edition. 2s. 6d.; cheap edition, 1s. 8d.

HOPWOOD.—*The Child's Geography*, being an abridgment of the above. 1s.

HOROLOGY, or Dial of Prayer, for the pocket. 1s.

HUGHES.—*Four Years of Pastoral Work*; being a Sketch of the Ministerial Labours of the late Rev. Edward John Rees Hughes, late Curate of Lythe, Yorkshire, and Runciton Holme, Norfolk, with a Portrait. Edited by the Rev. Cecil Wray, M.A. Fcp. 8vo. 3s. 6d.

HUGHES.—*Tracts for Parish Distribution*. Six in a packet, 2d.

HUTCHINSON.—*Parish Recollections*: a few Plain Sermons on certain Church Observances, and on some of the Incidents of Thirty-eight Years' Ministry in the same parish. By the Rev. John Hutchinson. 5s.

HYMNAL NOTED, or Translations of the Ancient Hymns of the Church, set to their proper melodies. Edited by the Rev. J. M. Neale, M.A., and the Rev. Thomas Helmore, M.A. Parts I. and II., 2s. 6d. each; complete in cloth, 5s.

HYMNAL, The WORDS of the, in a separate form. Cheap edition. Parts 1 & 2 complete, 8d. With Scripture References, 1s. 6d. cloth.

COMMENTARY on the Words of the Hymnal Noted. Part I. By the Rev. J. M. Neale. 6d.

HYMNS DESCRIPTIVE AND DEVOTIONAL, for the use of Schools. By the author of "Hymns for Little Children." 2d.

HYMNS and Scenes of Childhood. Third edition, 2s. 6d.

HYMNS AND INTROITS, with some Anthems, adapted to the Seasons of the Christian Year, as in use at All Saints', S. Marylebone; S. Matthias', Stoke Newington; S. Matthew's, City Road, and other Churches. Strongly bound in cloth, 9d.; limp cloth, 6d.

When 100 and upwards are required for a Congregation, special Title-pages will be supplied free.

HYMNS on Scripture Characters for the Young. 1s.

HYMNS FOR LITTLE CHILDREN. By the author of "Verses for Holy Seasons," &c. 6d. printed wrapper, 1s. cloth, gilt edges 1s. 6d. School Edition 3s. per doz.

This little volume has the Clerical Imprimatur of the author of the "Christian Year."

A fcp. 4to. Edition, with MUSIC, by Dr. Gauntlett. 3s. 6d., cloth 5s.

The Morning and Evening Hymns are set to Music for Schools, &c. By Dr. Gauntlett. 6d. each.

HYMNS FOR INFANT CHILDREN. 32mo. 1d., or 25 for 1s. 9d.

INCARNATION.—A Series of Tracts on the connection of Church Principles with the Incarnation.

No. 1. The Incarnation. 3d.

No. 2. The Incarnation; *CHRIST* and His Sacraments. 2d.

- INCARNATION**, Catechism on the. Founded on Bishop Bull's "State of Man before the Fall," &c. 1s.
- INNES**.—Five Sermons preached in Advent and on the Festival of the Holy Innocents, 1851, in the Parish Church of Downe, Kent. By the Rev. John Innes, M.A. 1s. 6d.
- INHERITANCE OF EVIL**. A Tale, by the author of "The Divine Master." 2s.
- INSTRUCTIONS, PRAYERS, AND HOLY ASPIRATIONS for the Sick Room**. By the author of "Devotions for the Sick Room." 4d., cloth 6d.
- ION LESTER**. A tale, by C. H. H. Fcp. 8vo., 4s. 6d.
- IRONS**.—The Judgments on Baptismal Regeneration; with Appendices, and a Discourse on Heresy. By the Rev. W. J. Irons, D.D. 3s. 6d.
- IRONS**.—On the Whole Doctrine of Final Causes: a Dissertation, with a Chapter on Modern Deism. 7s. 6d.
- IRONS**.—On the Holy Catholic Church, as a Witness against False Philosophising. 4s. 6d.
- IRONS**.—On the Apostolical Succession: 1 The Doctrine. 2 The Evidence. 3 The Objections. 4s. 6d.
- IRONS**.—Ecclesiastical Jurisdiction: being Four Lectures on the Synod—The Diocese—The Parish—The Priest. 7s. 6d.
- IRONS**.—The Preaching of CHRIST. A Series of Sixty Sermons for the People. In a packet, 5s. Fine paper edition, 8s. 6d., cloth.
- IRONS**.—The Miracles of CHRIST: being a Second Series of Sermons for the People. 8vo., cloth, 8s. 6d.
- ISLAND OF LIBERTY**. By the author of "Theodore." 2s. 6d.
- IVO AND VERENA**, or the Snowdrop; a Tale of the Early Christians. By the author of Cousin Rachel. 2s.; stiff cover, 1s. 6d.
- JACKSON**.—Stories and Catechisings on the Collects. Edited by the Rev. W. Jackson, M.A. Vol. I., 4s.; II., 5s.; III., 2s. 6d.
- JACKSON**.—Stories and Catechisings on the Church Catechism. Vols. I. and II., 5s. each. Vol. III., 4s.
- JENNER**.—Carol for May Day. By the Rev. H. L. Jenner. 6d., or 4s. per doz.
- JANES**.—The Psalter, or Psalms of David, with the Canticles, pointed for chanting. 2s.
- JEBB**.—The Present State of the Church. In Six Letters, with a Postscript. By the Rev. J. Jebb. 1s.
- JENKINS**.—Prose Hymn for Children. By the Rev. W. J. Jenkins, Rector of Fillingham. 7s. per 100.
- JENKINS**.—Synchronistical or Cotemporary Annals of the Kings and Prophets of Israel and Judah. By W. J. Jenkins, M.A. 5s.
- JOHNS, B. G.**—The Collects and Catechising throughout the year. By the Rev. B. G. Johns. 3s.
- JOHNS, B. G.**—Easy Dictation Lessons, original and selected. 6d., cloth 8d.
- JOHNS, C. A.**—Examination Questions on the Pentateuch. For the Use of Schools. By the Rev. C. A. Johns, B.A., F.L.S. 1s.
- JONES, W.**—Home Monasticæ, Poems, Songs, and Ballads. Post 8vo., cloth, with Engravings, 6s.
- JONES**.—To the Redbreast: a Song. The Words by the late Rev. G. Cornish. The music by T. J. Jones. 2s.

Juvenile Englishman's Historical Library.

Edited by the Rev. J. F. Russell, B.C.L.

- English History for Children, by the Rev. J. M. Neale. 2s. 6d. ;
School Edition, 1s. 8d.
History of Greece, edited by the Rev. J. M. Neale. 3s. School edit. 2s.
History of Rome, by the Rev. Samuel Fox, M.A., F.S.A. 3s. School
Edition, 2s.
History of Spain, by the Rev. Bennett G. Johns. 2s. 6d. School
Edition, 1s. 8d.
History of Portugal, by the Rev. J. M. Neale. 2s. 6d. School edit.
1s. 8d.
History of Ireland, edited by the late Rev. T. K. Arnold, B.D. 2s.
School edition, 1s. 6d.
History of Scotland. By the Rev. W. B. Flower, B.A. 2s. 6d.
Cheap edition 1s. 8d.
History of France. By the Rev. Canon Haskoll. 2s. 6d. Cheap
edition 1s. 8d.

The Juvenile Englishman's Library.

*The early Volumes were Edited by the Rev. F. E. Paget; the later by
the Rev. J. F. Russell.*

- | | |
|--|---|
| <p>Tales of the Village Children, by
the Rev. F. E. Paget. First
Series, 2s. 6d.
The Hope of the Katzekopfs: a
Fairy Tale by the Rev. F. E.
Paget. 2s. 6d.
Henri de Clermont, or the Royal-
ists of La Vendée, by the Rev.
W. Gresley. 2s.
Popular Tales from the German.
1s. 6d.
Tales of the Village Children, by
the Rev. F. E. Paget. Second
Series, 2s. 6d.
The Triumphs of the Cross. Tales
of Christian Heroism, by the
Rev. J. M. Neale. 2s. Cheap
Edition, 1s. 4d.
Early Friendship, or the Two
Catechumens. 1s. 6d.
The Swedish Brothers. 1s. 6d.
The Charcoal Burners. 1s. 6d.
Cheap Edition, 1s.
Godfrey Davenant; a Tale of
School Life. By the Rev. W.
Heygate. 2s. 6d.
Godfrey Davenant at College, by
the Rev. W. Heygate. 2s. 6d.</p> | <p>Luke Sharp, or Knowledge with-
out Religion, by the Rev. F. E.
Paget. 2s. 6d. Cheap Edition,
1s. 6d.
The Triumphs of the Cross. Pt. II.
Tales of Christian Endurance.
By the Rev. J. M. Neale. 2s.
School Geography, with a Chap-
ter on the Ecclesiastical Geo-
graphy of Great Britain, by the
Rev. H. Hopwood. 2s. 6d.
Colton Green; a Tale of the Black
Country. By the Rev. W.
Gresley. 2s. 6d.
Poynings: a Tale of the Revolu-
tion, 1688. 2s. 6d.
The Manger of the Holy Night,
from the German. By C. E. H.,
Morwenstow. 2s.
Stories from Heathen Mythology,
by the Rev. J. M. Neale. 2s.
Stories from the Chroniclers.
(Froissart.) By the Rev. H. P.
Dunster. 2s. 6d.
Lays of Faith and Loyalty; or
Narratives in Verse, selected
from History. By Archdeacon
Churton. 2s.</p> |
|--|---|

KAISERSWERTH DEACONESSES. Including a His-
tory of the Institution, the Ordination Service, and Questions
for Self-Examination. By a Lady. 1s. 6d.

KEMPIS.—The Soliloquy of the Soul, and the Garden of Roses. Translated from Thomas à Kempis. By the Rev. W. B. Flower, B.A. 2s. 6d.; morocco antique, 7s. 6d.

KEN'S, Bp., Prayers for Morning and Evening. 3s. 6d. per 100.

KEN'S, Bp., Practice of Divine Love. 2s.; cheap edition, 9d.

KEN, Bp.—Preparatives for Death, by Bishop Ken. 2s.

KINGS OF ENGLAND. A History for Young Children. By the Author of "Scenes and Characters." Fcap. 8vo., 3s.

A School Edition, slightly abridged, with Questions. 18mo., 1s.

KYRIE ELEISON; or, Responses to the Commandments, as sung at S. Bartholomew's Church, Cripplegate. Compiled from a Quintett by Peter Von Winter. 6d., or 4s. per doz. for choirs.

LADY ELLA, or the Story of Cinderella in Verse. 3s. 6d.

LANDMARKS OF HISTORY; a Summary of Ancient History. By the Author of "Kings of England." 2s. 6d.

LANDMARKS OF HISTORY; the Middle Ages. 3s. cloth.

LANDMARKS OF HISTORY. Modern History. From the Reformation to the Fall of Napoleon. 5s. 6d. cloth.

LANGLEY SCHOOL. By the Author of "Scenes and Characters." 2s. 6d.

LAST SLEEP OF THE CHRISTIAN CHILD. A poem, companion to the "Daily Life." 6d.; or on a sheet, 1d.

LAST WORDS OF AN ENGLISH CATHOLIC. A record of inner life. Fcp. 8vo., 5s.

LAYING ON OF HANDS: A Manual for Confirmation; with Helps preparatory to receiving that Holy Ordinance. 4d., cloth 6d.

LEE.—Poems. By the Rev. Frederick George Lee. Second edition. enlarged. Fcap. 8vo., cloth, 3s. 6d.

LEE.—Death, Judgment, Hell, Heaven. Four Advent Sermons. By the Rev. F. G. Lee, F.S.A. 2s.

LEGENDA DOMESTICA: Lessons for the Sundays, Holy-days, and Week-days, throughout the Year. Selected for the Offices of Family Devotion, and arranged according to the Calendar of the Church of England. 1s.

LESSONS FOR EVERY DAY IN THE WEEK, with Hymns and Music. By the Author of "Conversations with Cousin Rachel." 3d. Companion to the Lessons, for the use of the Teacher. 1s. 3d.

LESSONS IN GRAMMAR FOR A CHILD. Large type, price 4d.

LESSONS ON THE CREED. What we are to believe. 1s. 6d.

LEVETT.—Self-Devotion; or, the Prussians at Hochkirch. From the German. By Miss F. M. Levett. 6d.

LEVETT.—Gentle Influence; or, The Cousin's Visit. By F. M. Levett. Second Edition. 1s.

LITANY OF THE NAME OF JESUS. 32mo., rub. 1d.

LITTLE ALICE and her Sister. Edited by the Rev. W. Gresley. 2s. 6d.

LITTLE ANNIE and her Sisters, by E. W. H. 1s. 6d., paper 1s.

LITTLE ANNIE; or, Michaelmas Day. By the Author of "The Grandfather's Christmas Tale." 6d.

LITTLE GARDENERS, The. An allegory for Children. Fcp. 8vo., 1s. Wrapper 8d.

LITURGY FOR VILLAGE SCHOOLS. Cloth 3d.

LIVES OF ENGLISHMEN IN PAST DAYS.

First Series, containing Herbert, Donne, Ken, Sanderson. 6d.

Second Series, Kettlewell, Hammond, Wilson, Mompesson, Bold, Jolly. 6d.

Third Series, Walton, Wotton, Fanshawe, Earl of Derby, Collingwood, Raffles, Exmouth. 10d.

LORAINÉ.—Lays of Israel, by Amelia M. Lorainé. 2s. 6d. cloth, 4s. morocco.**LORD OF THE FOREST** and his Vassals, by the author of "Hymns for Little Children." 3s., paper 2s.**LOW.**—The Translation of the Holy Scriptures, a Lecture delivered to the workmen of the London Lead Company, in the Company's School-room, Middleton in Teesdale, by John Low Low, M.A. Fcap. 8vo., 8d.**LOWDER.**—The Penitent's Path; compiled from Holy Scripture and the Book of Common Prayer, by the Rev. C. F. Lowder. 6d.**LUOY**, or the Housemaid, and Mrs. Browne's Kitchen. By the author of "Sunlight in the Clouds." 18mo. cloth, 2s.**LYRA APOSTOLICA.** Original Poems from the British Magazine. 9th Edition. 18mo. cloth 3s. 6d., morocco 6s.**LYRA SANCTORUM;** Lays for the Minor Festivals, edited by the Rev. W. J. Deane. 3s. 6d.**MACAULAY.**—A Day in Nismes, by B. E. Macaulay. 2s. 6d.**MAGNAY.**—Sermons, Practical and Suggestive. By the Rev. Claude Magnay. 6s.**MAGNAY.**—Poems, by the Rev. Claude Magnay. New Edition, with Additions. 3s. 6d.**MAIDEN AUNT'S TALES.** By the Author of "The Use of Sunshine," "Nina," &c. 3s. 6d.**MAKING UP OF THE JEWELS, The.**—An Answer to a Little Girl's Question—"If I were a Sister of Mercy, should I have no Jewels?" An Allegory. Price 6d.**MALAN.**—Prayers and Thanksgivings for the Holy Communion; chiefly for the use of the Clergy. Translated from Coptic, Armenian, and other Eastern Rituals. 1s. 6d.; calf, 3s. 6d.**MALAN.**—Bethany, a Pilgrimage; and Magdala, a Day by the Sea of Galilee. By the Rev. S. C. Malan, M.A. Price 1s. 6d.**MALAN.**—The Coasts of Tyre and Sidon. A Narrative. 1s.**MALAN.**—Letters to a Young Missionary. 1s. 6d.**MALAN.**—Plain Exposition of the Apostles' Creed, in Question and Answer. By the Rev. S. C. Malan. 1s. 6d.**MALAN.**—Meditations for every Wednesday and Friday in Lent, on a Prayer of S. Ephraem. Translated from the Russian. By the Rev. S. C. Malan. 3s. 6d.**MANGIN.**—An Outline of the History of the Church, in Question and Answer, by the Rev. S. W. Mangin, B.A. 4d.**MANUAL FOR COMMUNICANTS:** being an Assistant to a Devout and Worthy Reception of the Lord's Supper. Morocco, 1s. 6d.; roan, 1s.; paper cover, 6d. In large type, 6d.; also a cheap edition for placing in Prayer Books. 2d.**MANUAL FOR MOURNERS**, with Devotions, Directions, and Forms of Self-Examination. Fcap. 8vo., 4s. 6d.**MANUAL OF PLAIN DEVOTIONS**, adapted for Private and for Family Use. 2s.

MANUAL of MORNING and EVENING PRAYER for a Christian Servant. 2d.

MARGARET: an Olden Tale, in Verse. 2s. 6d. cl.; 1s. 6d. paper.

MARY MANSFIELD; or, the Life and Trials of a Country Girl. 6d.

MASON.—Canon Chant Manual; being the solemn and euphonious mode of Chanting, as in olden times. By William Mason. 6d.

MASTERS'S LIST OF CHURCHES in which the Daily Prayers are said. 6d. Published at intervals.

MANDLEY.—Tractarianism (so called by the prejudiced and misinformed) no Novelty; as exemplified in the Confession of the Faith and Practice of a Church of England man, of the ever memorable epoch, 1688. Edited by G. F. Mandley, Merchant. 6s.

MEDIÆVAL ALPHABETS, Book of. Oblong 4to., 2s.

THE MEETING IN THE WILDERNESS, an Imagination, by the author of "The Divine Master." 2s. bds.; 1s. wrapper.

MEMORIAL OF M. E. D. AND G. E. D. Brief notes of a Christian life and very holy death. By T. B. P. 6d.

A METHOD OF ASSISTING THE SICK. Translated from the Latin. (A. P. F.) 32mo. rubricated, 2d.

MILL.—Sermons on the Nature of Christianity. By the late Rev. W. H. Mill, D.D., Regius Professor of Hebrew at Cambridge. 7s.

MILL.—Sermons preached before the University of Cambridge, on the 5th of November and the following Sundays. 5s. 6d.

DR. MILL'S PORTRAIT. Proofs before letters, 12s. Proofs, 7s. 6d. Prints, 5s.

MILLARD.—The Island Choir, or the Children of the Child Jesus. By the Rev. J. E. Millard. 6d.

MILLER.—Worshipping God in the Beauty of Holiness. By the Rev. E. Miller, M.A. 4d.

MILLIE'S JOURNAL; or, the Emigrant's Letters. Edited by the author of "Amy's Trials." Dedicated by permission to the Rev. H. Caswall, D.D. 6d.

MILMAN.—Meditations on Confirmation. By the Rev. R. Milman, M.A. 3d.

MILMAN.—The Voices of Harvest. 8d.; cloth, 1s.

MILMAN.—The Way through the Desert; or, The Caravan. 1s., or 1s. 6d. cloth.

MILMAN.—The Love of the Atonement; a Devotional Exposition of the 53rd chapter of Isaiah. 2nd edit. Fcap. 8vo. cloth, 5s. calf antique, 10s. 6d.

MILMAN.—The Mystery of Marking: a Parable for School Girls. 6d., cloth 10d.

MILMAN.—Mitslav; or, the Conversion of Pomerania. A True Story of the Shores of the Baltic in the Twelfth Century. 5s. 6d.

MINISTRATION OF PUBLIC BAPTISM OF INFANTS, to be used in Church, in combination with the Ministration of Reception to be used in the Church after the Private Baptism of Infants. Printed uniformly with the Reprint of the Sealed Copy of the Prayer Book. 6d.

MINISTRY OF CONSOLATION, The: a Guide to Confession for the use of Members of the Church in England. 18mo. Price 3s.

MOBERLY.—Stories from Herodotus, by the Rev. C. E. Moberly, M.A. 2s.

MONRO.—Parochial Papers, in limp cloth.

Readings and Reflections for Holy Week. 10d.

Plan of Preparation for Confirmation, for the use of the Clergy. 6d.

Manuals and Prayers for Confirmation and First Communion. 4d.

School Prayers for each day in the Week. 6d.

School Prayers for the Ecclesiastical Year. 1s.

The Schoolmaster's Day, with Hints for Lectures. 8d.

The above bound in one vol. cloth, price 4s.

Readings and Lessons for the Sick Room. 8d.

MONRO.—Sacred Allegories. By the Rev. E. Monro.

The Dark River. 2s. 6d. Cheap edition, 1s.

The Vast Army. 2s. 6d. Cheap edition, 1s.

The Combatants. 2s. 6d. Cheap edition, 1s.

The Revellers.—Midnight Sea.—The Wanderer. 2s. 6d.

The Journey Home. An Allegory. 2s. 6d. Cheap edition, 1s.

The Dark Mountains, a Sequel to the Journey Home. 2s. 6d.

Cheap edition, 1s.

The above in one vol. bound, price 10s. 6d.

MONRO.—Tales for the Million :—

Dick, the Haymaker, 4d. Walter, the Convict, 4d.

Edward Morris. A Tale of Cottage Life. 2d.

MONRO.—Practical Sermons on Old Testament Characters. Vols. I. II. and III., cloth, 6s. 6d. each.

MONRO.—Harry and Archie; or, First and Last Communion.

Part I. 6d. Part II. 6d.; together, 1s.; cloth, 1s. 6d.

MONRO.—Nanny: a Sequel to "Harry and Archie." 6d.; cloth, 1s.

MONRO.—True Stories of Cottagers. Cloth, 2s. 6d.; in packet, 2s.

MONRO.—Basil, the Schoolboy; or, the Heir of Arundel. A Story of School Life. 2nd edit. Fcap. 8vo., cloth, 3s. 6d.

MONRO.—Walter, the Schoolmaster; or, Studies of Character in a Boys' School. 2nd edit. Fcap. 8vo., cloth, 2s. 6d.

MONRO.—Leonard and Dennis. A Tale of the Russian War. In one vol., 7s. 6d.

MONRO.—Midsummer Eve. 6d., cloth 1s.

MORAL SONGS. By the author of "Hymns for Little Children." 8d., cloth 1s. School Edition, 3s. per doz.

MORNING AND EVENING EXERCISES for Beginners. By a Clergyman. 2d., or 14s. per 100.

MORNING AND EVENING PRAYER. On a card. By E. S. 4d.

MORNING AND EVENING PRAYER, with Directions. By F. H. M. 3d.

MORNING AND EVENING PRAYERS for a Household. 6d.

MORNING AND EVENING HYMNS. From the "Hymns for Little Children," set to Music for the use of Schools and Families. By Dr. Gauntlett. 6d. each.

MOSSMAN.—Sermons, by the Rev. T. W. Mossman, B.A. 12mo cloth 5s.

- MOSSMAN.**—A Glossary of the Principal Words used in a Figurative, Typical, or Mystical sense in the Holy Scriptures; with their Signification, gathered from the Sacred Writers themselves, or from the Works of the Ancient Fathers. By the Rev. T. W. Mossman, B.A. Fcap. 8vo., cloth, 1s. 8d.
- MOTHER'S EASTER OFFERING,** The. By the author of "The Grandfather's Christmas Story," &c. 6d.
- MRS. BOSS'S NIECE.** By the author of "Stories on Proverbs." 18mo. cloth, 2s.
- MURRAY.**—A Catena of Authorities with regard to the Altar and Eucharistic Sacrifice. By the Rev. F. H. Murray, M.A. 1s. 6d.
- MY DUTY AT THE TIME OF CONFINEMENT.** On a thin card, 2s. 6d. per 100.
- MY BIRTHDAY EVE.**—A Waking Dream. 2s.
- NARRATIVE HYMNS** for Village Schools. By the author of "Hymns for Little Children." Set to music for one or two voices, by A. F. 2s. 6d. Words separately, 3d.
- NEALE.**—History of the Holy Eastern Church.—General Introduction. By the Rev. J. M. Neale, M.A. Two vols., 2s.
- NEALE.**—Appendix to the Introduction to the History of the Holy Eastern Church; containing a List of the Sees. 1s.
- NEALE.**—The History of the Patriarchate of Alexandria. Two vols., 24s.
- NEALE.**—History of the Patriarchates of Antioch and Jerusalem. *Preparing.*
- NEALE.**—The Bible and the Bible only the Religion of Protestants. A Lecture. 4d.
- NEALE.**—Readings for the Aged. 4s. 6d. New edition, with additions.
- NEALE.**—Readings for the Aged. Second series, being on the Lesser Holydays in the English Kalendar. By the Rev. J. M. Neale. With an Engraving of the Interior of the Chapel of Sackville College, East Grinstead. Price 6s.
- NEALE.**—Readings for the Aged. Third Series. 4s. 6d.
- NEALE.**—Readings for the Aged. Fourth Series. 5s. 6d.
- NEALE.**—Mediæval Preachers and Mediæval Preaching. A series of extracts, translated from the sermons of the middle ages, chronologically arranged. With notes, and an introduction. 8vo., 7s.
- NEALE.**—Ecclesiological Notes on the Isle of Man: a Summer Pilgrimage. 3s. 6d.
- NEALE.**—Hicrolagus; or the Church Tourists. 6s. Cheap Edition in Two parts. 3s. 4d.
- NEALE.**—Mediæval Hymns, Sequences, and other Poems, translated by the Rev. J. M. Neale. 2s. 6d.
- NEALE.**—Lays and Legends of the Church in England. 2s. 6d.
- NEALE.**—Hymns for the Sick: for the hours, days of the week, &c. 6d., cloth 1s.
- NEALE.**—Hymns for Children. First, Second, and Third Series. 3d. each. Complete in cloth, 1s.
- NEALE.**—A Easter Carol. The melody of a Sequence of the Thirteenth Century, with Accompaniment; the words from two ancient Carols. By the Rev. J. M. Neale. 6d.

NEALE.—"Joy and Gladness." A Christmas Carol. Written to an Ancient Melody, by the Rev. J. M. Neale, M.A. Harmonized for Four Voices, with or without accompaniment, by the Rev. S. S. Greatheed, M.A. Price 1s.

NEALE.—Songs and Ballads for Manufacturers. 3d.

NEALE.—A Song for the Times. The Words by the Rev. J. M. Neale. The Music (arranged for Four Voices) by Aliquis. 1s.

NEALE.—"Here's to the Cause, to that Good Cause." The Words by the Rev. J. M. Neale. Set to Music in Four Parts, by A. H. Brown, Organist of Romford Church. 1s.

NEALE.—Church History for Children. 3s.

NEALE.—Stories of the Crusades. 3s. 6d.

NEALE.—Duchénier, or the Revolt of La Vendée. 3s. 6d.

NEALE.—The Unseen World; Communications with it, real or imaginary. New edition, with considerable additions. 3s.

NEALE.—Theodora Phranza; or the Fall of Constantinople. Fcap. 8vo., 6s.

NEALE.—The Followers of the Lord; Stories from Church History. Price 2s.

NEALE.—Lent Legends. Stories for Children from Church History. 2s. 6d.

NEALE.—Evenings at Sackville College. 18mo., cloth 2s.

NEALE.—The Egyptian Wanderers. A Tale of the Tenth Persecution. 18mo. 2s. 6d.

NEALE.—Sunday Afternoons at an Orphanage. 2s.

NEALE.—A Commentary on the Hymnal Noted, from Ancient Sources. Price 6d.

NEALE.—Church Papers: Tales Illustrative of the Apostles' Creed. 2s. 6d.

NELSON.—on the Communion; containing Devotions for the Altar. 3s. 6d.

NEVER TOO LATE TO MEND: or, The Two Fortune Tellers. By the author of "Willie Grant." 6d.

NEVINS.—Theodore, his Brother and Sisters. Edited by the Rev. W. Nevins. 2s. 6d.

NEVINS.—The Scriptural Doctrine of the Holy Communion. 4d.

NEWLAND.—Confirmation and First Communion. A Series of Essays, Lectures, Sermons, Conversations, and Heads of Catechising, relative to the preparation of Catechumens. By the Rev. H. Newland, M.A. Second edition. Post 8vo., 7s. 6d. cloth; 11s. calf.

Tracts printed from the above for distribution to Catechumens, in a packet. 1s. 4d.

NEWLAND.—Increase of Romanism in England, by the Rev. H. Newland, M.A. 3d.

NEWLAND.—Three Lectures on Tractarianism, delivered in the Town Hall, Brighton, with Preface. New Edition. 1s.

NEWLAND.—Parables: Short Sermons on the Parables, &c., adapted from the Fathers. Fcap. 8vo., cloth, 3s.

NEWLAND.—The Seasons of the Church—what they teach. A series of sermons on the different times and occasions of the Christian Year. 12mo. 3 Vols., 5s. each.

NORTHWODE PRIORY. A Tale in Two Vols. By the Author of *Everley*. 10s. 6d.

NOTICE OF BAPTISM. Form for filling up with Sponsors, &c. On a thin card, 2s. 6d. per 100.

NUGEE.—The Words from the Cross, as applied to our own Deathbeds, being a Series of Lent Lectures delivered at S. Paul's, Knightsbridge, 1853. By the Rev. George Nugee, M.A. 2s. 6d.

NUGEE.—The Holy Women of the Gospel. Second Series of Lent Lectures delivered at S. Paul's, Knightsbridge. Price 2s. 6d.

OLD WILLIAM; or, the Longest Day, by the author of "The Grandfather's Christmas Story." 6d.

ORDER FOR PRIME. Prayers for Early Morn. Price 4d.

ORDER FOR COMPLINE; or Prayers before Bed-time. 4d.

ORDER FOR SEXTS AND NONES. Prayers for 12 and 3 o'clock. 1d.

ORGANS (A short account of) built in England from the Reign of Charles the First to the present time. With designs by the late A. W. Pugin, Esq. Fcap. 8vo. 6s.

THE ORIGIN AND PROGRESS OF THE NATIONAL AND INDUSTRIAL SCHOOLS, in connection with the Church of the Holy Trinity, at Finchley, showing their effect in preventing Juvenile delinquency. 6d.

ORLEBAR.—Christmas Eve and other Poems, by Mrs. Cuthbert Orlebar. 1s.

OUR CHRISTIAN CALLING, or Conversations with my Neighbours. By the author of "Sunlight in the Clouds." 18mo. cloth, 2s.

OUR SOLAR SYSTEM: expanded from Notes of a Lecture delivered by a Country Curate. 6d.

OWEN.—An Introduction to the Study of Dogmatic Theology. By the Rev. Robert Owen, B.D. Demy 8vo., price 12s.

OXLEE.—The Christian Doctrine of the Trinity and Incarnation considered and maintained on the Principles of Judaism. By the late Rev. John Oxlee, M.A., Rector of Molesworth, Hunts. 3 vols. 8vo. 21s.

OXLEE.—Three Letters to Mr. C. Wellbeloved, (1824) Tutor of the Unitarian College, York, occasioned by his Attack on the Charge of Archdeacon Wrangham.—Strictures on Separation from the Church.—The Athanasian Creed, &c. 4s. 6d.

OXLEE.—Three Letters, (1825), addressed to the Rev. Frederick Nolan, Vicar of Prittlewell, on his erroneous criticisms and misstatements in the *Christian Remembrancer*, relative to the Text of the Heavenly Witnesses, &c. 3s. 6d.

OXLEE.—Three Sermons on the Power, Origin, and Succession of the Christian Hierarchy, and especially that of the Church of England. With copious notes. 8vo. 6s.

- OXLEE.**—Three Letters (1843) humbly addressed to the Lord Archbishop of Canterbury, on the inexpediency and futility of any attempt to convert the Jews to the Christian Faith in the way and manner hitherto practised, being a general discussion of the whole Jewish Question. 3s.
- OXLEE.**—Three more Letters (1845) in continuation of the same subject. 3s.
- PACKER.**—Sermons on the Lord's Prayer, by the Rev. J. G. Packer, M.A., Incumbent of S. Peter's, Bethnal Green. 3s. 6d.
- PAGET.**—The Living and the Dead. Sermons on the Burial Service, by the Rev. F. E. Paget, M.A. 6s. 6d.
- PAGET.**—Sermons on the Duties of Daily Life. 6s. 6d.
- PAGET.**—Sermons on the Saints' Days and Festivals. 5s.
- PAGET.**—Sermons for Special Occasions. Containing twenty-one Sermons for Consecration of Churches, Churchyards, Restoration, Anniversary, Foundation Stone, New School, School Feast, Confirmation, Ordination, Visitation, Church and Educational Societies, Choirs, Wakes, Festivals, Clubs and Assizes. Post 8vo. Price 6s.
- PAGET.**—The Christian's Day. Royal 32mo., Elzevir type, 2s. 6d. cloth, 5s. morocco, 6s. 6d. antique calf.
- PAGET.**—Sursum Corda: Aids to Private Devotion. Collected from the Writings of English Churchmen. Compiled by the Rev. F. E. Paget. 5s.; mor., 8s. 6d. A Companion to "The Christian's Day." Calf antique, 10s. 6d.
- PAGET.**—Prayers for Labouring Lads. 1½d.
- PAGET.**—Prayers on behalf of the Church and her Children in Times of Trouble. Compiled by the Rev. F. E. Paget. 1s.
- PAGET.**—Tract upon Tombstones; or Suggestions for Persons intending to set up Monuments. With Engravings. 1s.
- PAGET.**—Memoranda Parochialia, or the Parish Priest's Pocket Book. 3s. 6d., double size 5s.
- PAGET.**—Milford Malvoisin; or, Pews and Pewholders. 2s.
- PAGET.**—S. Antholin's; or, Old Churches and New. New edition. 1s.
- PAGET.**—The Owlet of Owlstone Edge: his Travels, his Experience, and his Lucubrations. Fcap. 8vo., with a beautiful Steel Engraving. Third edition. 3s. 6d.
- PAGET.**—The Curate of Cumberworth and the Vicar of Roost. 4s. 6d.
- PAGET.**—The Warden of Berkingholt. 5s. Cheap edition, 2s. 8d.
- PAGET.**—Tales of the Village, a new edition, in one vol., 5s. 6d.
Contents:—The Church's Ordinances—Fruits of Obedience—Friendly Discussion—Youthful Trials—Forms and Formularies—The Way of the World—The Way of the Church, &c.
- PAGET.**—How to Spend Sunday Well and Happily. On a card. 1d., or 7s. per 100.
- PALMER.**—Dissertations on some subjects relating to the "Orthodox" Communion. By the Rev. W. Palmer, M.A. 10s. 6d.
- PARADISE KEPT:** or, Sorrow turned into Joy. 4s.
- PARISH TALES.** Reprinted from the "Tales of a London Parish." In a pocket volume 1s. 6d.

- PARISH AND THE PRIEST**, The. Colloquies on the Pastoral Care, and Parochial Institutions, of a Country Village. Reprinted from the "Churchman's Companion." Fcp. 8vo. 4s.
- PATH OF LIFE**. By the author of the "Seven Corporal Works of Mercy." 6d.
- PATHWAY OF FAITH**, The, or a Manual of Instructions and Prayers. For the use of those who desire to serve God in the station of life in which He has placed them. 1s. limp cloth; 1s. 3d. cloth, red edges; 1s. 4d. roan. Cheap edit., 6d.
- PATRICK**, Bp.—The Parable of the Pilgrim. By Bishop Patrick. New Edition, 1s.
- PEARSON**.—Stories on the Eight Beatitudes, by the Rev. G. F. Pearson. 1s. cloth, or in a packet.
- PEARSON**.—Stories of Christian Joy and Sorrow, or Home Tales, by the Rev. H. D. Pearson, containing Little Ruth Gray, Holy Stone, Hugh, Old Oliver Dale. Price 1s.; separately, 4d. each.
- PEREIRA**.—Tentativa Theologica. Por P. Antonio Pereira de Figueredo. Translated by the Rev. E. H. Landon, M.A. 5s.
- PERRY**.—Lawful Church Ornaments. Being an Historical Examination, &c. By the Rev. T. W. Perry. Royal 8vo., cloth, 21s.
- PHIPPS**.—Catechism on the Holy Scriptures, by the Rev. J. E. Phipps, 18mo. 1s.
- PITNEY**.—Cottage Economy, by a Cottager. In Three Lectures, addressed to the Girls of the Westbourne National School, by Augusta Anne Pitney, late Pupil Teacher, with a Preface and Notes by the Rev. Henry Newland. 4d.
- PIOUS CHURCHMAN**: a Manual of Devotion and Spiritual Instruction. 1s. 6d. Bound in Leather 2s. 6d. gilt or red edges.
- PLAIN MANUAL OF RELIGIOUS EXERCISES**; with Devotions for the Holy Communion. Adapted for either the English or Scotch Office. 4d., cloth 6d.
- PLEA FOR INDUSTRIAL SCHOOLS**, with a Short Sketch of the Progress of the National and Industrial Schools of Finchley. By one of the Editors of "the Finchley Manuals." Fcap. 8vo., 3s. 6d.
- PLENDERLEATH**.—The Parish Priest's Visiting List, with a Few Remarks on Parochial Visitation. By the Rev. W. C. Plenderleath, M.A. 1s. 6d.
- POEMS ON SUBJECTS IN THE OLD TESTAMENT**. Parts I. and II. By C. F. A., author of "Hymns for Little Children," &c., price 6d. each; 1s. cloth.
- POOLE**.—Twelve Sermons on the Holy Communion, by the Rev. G. A. Poole, M.A. 12mo. 4s. 6d.
- POOLE**.—Churches of Scarborough and the Neighbourhood, by the Rev. G. A. Poole, and John West Hugall, Architect. Cloth, 3s. 6d., paper 2s. 6d.
- POOLE**.—History of Ecclesiastical Architecture in England, by the Rev. G. A. Poole, M.A. Large 8vo. vol., 7s. 6d.
- POOLE**.—Churches, their Structure, Arrangement, Ornaments, &c., by the Rev. G. A. Poole. 1s. 6d., cloth 2s. 6d.
- POOLE**.—History of England. From the First Invasion to Queen Victoria, by the Rev. G. A. Poole, M.A. New edition. 1 vol. post 8vo., cloth. 7s. 6d.

- POOLE.**—Sir Raoul de Broc and his Son Tristram, a Tale of the Twelfth Century, by the Rev. G. A. Poole, M.A. 2s. 6d.
- POCKET MANUAL OF PRAYERS.** Fourth edition, with considerable additions, 6d. Cloth, with the Collects, 1s.; calf, 2s. (This is the most complete Manual published.)
- POTT.**—Confirmation Lectures delivered to a Village Congregation in the Diocese of Oxford. By Alfred Pott, B.D. 2nd edition, Price 2s.
- POTT.**—Village Lectures on the Sacraments and Occasional Services of the Church. Price 2s.

Practical Christian's Library.

- BRECHIN.**—Commentary on the Seven Penitential Psalms; chiefly from ancient sources. 9d. and 1s. cloth; 1s. 6d. bound.
- CONTENTMENT,** the Art of, by the author of the "Whole Duty of Man." 1s. 6d.
- COSIN.**—Collection of Private Devotions, by Bishop Cosin. 1s.; calf, 3s.; morocco, 3s. 6d.
- FALLOW.**—A Selection of Hymns for the use of S. Andrew's, Wells Street. 1s. Ditto, with those for Private Use. 1s. 6d.
- JOHNS.**—Fourteen Meditations of John Gerhard, done into English by the Rev. B. G. Johns. 6d.
- KEN, Bp.**—The Practice of Divine Love; an Exposition upon the Church Catechism, by Bishop Ken. 9d.
- KETTLEWELL.**—A Companion for the Penitent, by the Rev. John Kettlewell. 8d.
- MANUAL,** the Young Churchman's: Meditations on the Chief Truths of Religion. Second Edition. 6d.
- NELSON.**—A Guide to the Holy Communion, with Suitable Devotions, by Robert Nelson. 8d.
- PATRICK.**—The Parable of the Pilgrim. By Bishop Patrick. New Edition. Price 1s.
- SANDERSON.**—The Christian Man a Contented Man, by Bishop Sanderson. 9d.
- SCUDAMORE.**—Steps to the Altar; a Manual for the Blessed Eucharist, by W. E. Scudamore, M.A. Cloth, 1s.; Roan, 2s.; Calf, 3s.; Morocco, 3s. 6d.; cheap edition, 6d. Cloth; Roan 1s.
- SUCKLING.**—A Manual of Devotions for Confirmation and First Communion. By the late Rev. R. A. Suckling. 6d.
- TAYLOR.**—The History of the Life and Death of our Ever-blessed SAVIOUR, JESUS CHRIST: abridged from Bishop Jeremy Taylor. 1s. 6d.
- TAYLOR.**—Death, Judgment, Heaven, and Hell. 8d.

-
- PRACTICE OF THE PRESENCE OF GOD** the best rule of a Holy Life, being Conversations and Letters of Brother Lawrence. Second Edition. Royal 32mo. 4d.
- PRAYERS AND MAXIMS.** In large type, 2s.; large paper, 3s. roan.

PRAYERS FOR THE SEVEN CANONICAL HOURS.

Together with devotions, acts of contrition, faith, hope, and love, chiefly from ancient sources. With an office preparatory to and after Holy Communion. 4d., cloth 6d.

PREPARING THE WAY; or, the King's Workmen. An Advent Story. Price 6d.**A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.** (Abridged.) 12mo., cloth, 3s.; cheap edition, 2s.**PRICHARD.**—Sermons, by the late Rev. James Cowles Prichard, M.A. 4s. 6d.**PRISONERS OF CRAIGMACAIRE.** A Story of "'46." Edited by the Author of "The Divine Master," &c. 1s.**PRYNNE.**—Plain Parochial Sermons. Second Series. By the Rev. G. R. Prynne, B.A., Incumbent of S. Peter's, Plymouth. Demy 8vo., 10s. 6d. First Series, 10s. 6d.**Prayers.**

Prayers for a Husband and Wife. 2d. Ditto 6d.

Prayers for a Sick Room. 3s. 6d. per hundred.

Prayers for Different Hours of the Day. 3s. 6d. per hundred.

Prayers and Directions for Morning and Evening. By F. H. M. On a large card, price 3d.

Prayers for the use of Parochial Schools. By F. H. M. 6d.

Prayers and Rules for the Ordering and Use of a Church Guild. 1s.

Prayers and Self-Examination for Children. 1d.

Private Devotions as enjoined by the Holy Eastern Church for the use of her Members. Translated from the original. 1s.

Private Devotion, a Short Form for the Use of Children. 1d.

Devotions before Baptism. 1d.

Prayers for those who desire to be Confirmed. 1d.

Progressive Prayers and Directions. In four parts, bound, 2d.; in sets of four, 2½d.

Simple Prayers for Village Schools. 1d.

Simple Prayers for Little Children, by the author of "Devotions for the Sick Room," &c. 2d.

Prayers for Young Persons, by the same author. 4d.

Prayers for Little Children and Young Persons. 6d., cloth 8d.

Simple Prayers for Morning and Evening for Working Boys. 5s. per 100.

Prayers for Working Men. By the Rev. W. J. Butler. 2d.

Daily Prayers for Labouring Lads. By the Rev. F. E. Paget. 1½d.

Daily Prayers for Young Women who have been taught in Church Schools. By Rev. F. E. Paget. 1½d.

Short Prayers for Morning and Night, for the Use of the Faithful Children of the Church. 2d.

The Sum of the Catholic Faith. Extracted from Bishop Cosin's Devotions. 2d.

A Manual of Daily Prayers for Persons who are much hindered by the Duties of their calling. 6d.

The Hours of our LORD'S Passion: being Short Prayers for the Sick, chiefly for the use of those engaged in nursing, either for themselves or their patients. 3d.

Short Prayers compiled for the Use of Penitents. 4d.

THE PSALTER, Pointed for the use of Choirs. 2s. 6d. Copies may be had with the music of the single parts. The Music arranged for the Organ, full music size, 4d.

THE PSALTER, or Seven Ordinary Hours of Prayer, according to the use of the Church of Sarum. Beautifully illuminated and bound in antique parchment. 36s.

PURCHAS.—The Book of Feasts: Homilies for the Saints' Days. By the Rev. J. Purchas, M.A. Price 6s.

PURCHAS.—Directorium Anglicanum. A Directory for the Celebration of the Holy Communion, &c. By the Rev. J. Purchas. 17s. 6d. parchment; wrapper 15s.

PYE.—A Short Ecclesiastical History: from the conclusion of the Acts of the Apostles, to the Council of Nice, A.D. 325. By the Rev. H. J. Pye. 1s. 6d.

QUESTIONS AND ANSWERS ILLUSTRATIVE OF THE CHURCH CATECHISM. For the Use of Young Persons. New Edition. 6d. Cloth 8d.

QUESTIONS FOR SELF-EXAMINATION for the Use of the Clergy. 6d.

QUESTIONS on Christian Doctrine and Practice. 1d.

THE RAILROAD CHILDREN. By the author of "The Heir of Redclyffe." 6d.

RAINY MORNINGS WITH AUNT MABEL; or, Incidents in Church Missions. 18mo., cloth, 2s. 6d.

READING LESSONS from Scripture History, for the Use of Schools. Royal 18mo., limp cloth, 6d.

READINGS FROM HOLY SCRIPTURE. 1s. 6d.

RECOLLECTIONS OF A SOLDIER'S WIDOW. New Edition with Appendix. 6d.

REDHEAD.—"Who are these like stars appearing?" Hymn for All Saints Day. 2s. 6d.

REFLECTIONS, Meditations, and Prayers, on the Holy Life and Passion of our Lord. By the author of "Devotions for the Sick Room." New edition, 7s.

REFORMATION, Progress of the Church of England since the 6d., cloth 9d.

REFORMED VILLAGE; or, Past and Present. Fcap. 8vo. cloth, 1s. 6d. 1s. wrapper.

REGISTER OF BAPTISMS, MARRIAGES, AND BURIALS, on Parchment and Paper.

REGISTER OF PERSONS CONFIRMED AND ADMITTED TO HOLY COMMUNION. For 500 names, 4s. 6d. For 1000 names 7s. 6d. half-bound. Paper 2s. 6d. per quire.

REGISTER OF SERMONS, PREACHERS, &c. Fcap. 4to. bound 4s. 6d.

REPORTS AND PAPERS of the Architectural Societies of Northampton, York, and Lincoln. 1850, 7s. 6d.; 1851, 2, 3, 4, 5. 5s. each.

REVELATION, The, of Jesus Christ, explained agreeably to the Analogy of Holy Scripture. By a Clergyman. 14s.

"It must be confessed that he has sought the key in the only place in which it can be found, in the Holy Scriptures, in a proper spirit, and by a proper light."—*Morning Post*.

- ROCKSTRO.**—Stories on the Commandments. The Second Table: "My duty towards my Neighbour." By W. S. Rockstro. 1s. 6d. cloth, and in a packet.
- ROCKSTRO.**—Abbey Lands. A Tale. Fcap. 8vo. cloth, 6s.
- ROSA'S SUMMER WANDERINGS.** 5s.
- ROSE.**—Morning and Evening Prayers, selected by the Rev. H. J. Rose, M.A., when Vicar of Horsham. 6d.
- RUSSELL.**—Lays concerning the Early Church, by the Rev. J. F. Russell. 1s. 6d.
- RUTH OSBORNE,** the Nurse. Price 6d.
- S. ALBAN'S**; or, the Prisoners of Hope. By the Author of "The Divine Master." Fcap. 8vo., 5s.
- SACRAMENTARIUM ECCLESIAE CATHOLICÆ.** A Sacramentary designed to incorporate the contents of all the Sacramentaries anywhere used in the Church, previous to the 16th century. Part I., Advent to Christmas. 2s. 6d.
- SAMUEL**: a Story for Choristers. 1s., cloth 1s. 6d.
- SANKEY.**—Bible Exercises, adapted to the Services of the Church of England, and designed chiefly for Sunday Schools. Teacher's copy, 8d. Pupil's copy, 6d.
- SCENES AND CHARACTERS**; or, Eighteen Months at Beechcroft. By the Author of "Abbey Church." Second Edition. 3s. 6d.
- SCHOOL CHECK CARD** of Attendance. 3s. 6d. per 100.
- SCOTT.**—Twelve Sermons, by the Rev. Robert Scott, D.D. 12mo. 7s.
- SCRIPTURE HISTORY** for the Young. By the Author of "Reflections, Meditations," &c. Old and New Testaments. 3s. 6d., or with 16 engravings 4s. 6d.
- SCUDAMORE.**—Steps to the Altar: a Manual for the Blessed Eucharist. New edition, handsomely printed on tinted paper, and rubricated. Royal 32mo. Cloth, 2s. 6d.; calf limp, 4s.; ditto antique, 6s. 6d. and 7s. 6d.; morocco plain, 5s.; ditto best, 6s. 6d.; ditto antique 7s. 6d., 8s. 6d., &c. Kept also in calf and morocco, with gilt clasps, corners, and crosses.
- SERMONS REGISTER**, by which an account may be kept of Sermons, the number, subject, and when preached. 1s.
- SEVEN WORKS OF MERCY AND OTHER POEMS.** By S. W. Edited by the Rev. the Hon. C. L. Courtenay. In enamel wrapper, 1s.
- SEVEN CORPORAL WORKS OF MERCY**, illustrated in Seven Outline Engravings. 3s. 6d. plain; 6s. coloured. For hanging in Schools.
- SEVEN SPIRITUAL WORKS OF MERCY**, illustrated in Seven Outline Engravings. 3s. 6d. plain; 6s. coloured. For hanging in Schools.
- SHIPLEY.**—The Purgatory of Prisoners: or an Intermediate Stage between the Prison and the Public. By the Rev. Orby Shipley, M.A. 3s. 6d.
- SISTER ROSALIE, LIFE OF.** By the author of "Tales of Kirkbeck." Cloth, 1s.; cheap edition, 6d.

SHORT DEVOTIONS FOR THE SEASONS :

Compiled for Parochial Distribution, by F. H. M.

Devotions for the Season of Advent and Christmas. 1d., or 7s. per 100.

Devotions for Epiphany. 1d., or 7s. per 100.

Devotions for Lent. ¼d., or 3s. 6d. per 100.

Devotions for Holy Week and Easter Eve. ¼d., or 3s. 6d. per 100.

Devotions for Easter to Ascension. 1d., or 7s. per 100.

Devotions for the Festival of the Ascension. ¼d., or 3s. 6d. per 100.

Devotions for Whitsuntide. ¼d., or 3s. 6d. per 100.

Devotions for the Festival of the Holy Trinity. ¼d., or 3s. 6d. per 100.

Devotions for Fridays. 1d., or 7s. per 100.

Complete in wrapper, 7d., cloth 9d.

SHORT MANUAL OF PRAYERS FOR COMMUNICANTS, With Devotions for Several Seasons. By a Priest of the Church of England. Rubricated. Price 1s.**A SHORT OFFICE OF EVENING AND MORNING PRAYER** for Families. 6d.**SHORT SERVICES FOR DAILY USE IN FAMILIES.** Cloth, 1s.**SISTERS OF CHARITY,** and some Visits with them.

Being Letters to a Friend in England. Two Engravings. 2s.

S. JOHN'S IN THE WILDERNESS; or, True Stories of a Country Parish. 18mo. cloth, 2s.**SLIGHT.**—The First Captivity and Destruction of Jerusalem, a Tale, by the Rev. H. S. Slight, B.D. With Engravings. 7s. 6d.; calf, 10s. 6d.**SMITH.**—Sermons preached in Holy Week, by the Rev. C. F. Smith, B.A., Vicar of Crediton. 6s.**SMITH.**—The Devout Chorister. Thoughts on his Vocation, and a Manual of Devotions for his use. By Thomas F. Smith, B.D., Fellow of Magdalen College. Cl., 2s.; calf, 3s. Cheap edition, 1s.**SMITH.**—Family Prayers, a Selection of Prayers of the Church of England. By J. W. Smith, Esq., B.C.L., 1s.; paper cover, 6d.**SMITH.**—King Alfred's Hymn. "As the Sun to brighter Skies." Arranged to ancient music, by Dr. Smith. 6d.**SMITH.**—The Church Catechism illustrated by the Book of Common Prayer, by the Rev. Rowland Smith, M.A. 4d.**SMYTTAN.**—Christ Slighted and Rejected. Two Sermons, preached at S. Andrew's, Wells Street, in Passion and Holy Weeks, 1856. By the Rev. G. H. Smyttan, B.A. 1s.**SONGS AND HYMNS FOR THE NURSERY** adapted to Original Music. By the author of the "Fairy Bower." Small 4to., cloth 3s. 6d.**SONNETS AND VERSES,** from Home and Parochial Life. By H. K. C. 2s. 6d.

The greater part of the present volume received seven years ago the imprimatur of the author of the "Christian Year."

SPELMAN.—History and Fate of Sacrilege. New Edition, Demy 8vo. cloth, 10s. 6d.**SPERLING.**—Church Walks in Middlesex: being a Series of Ecclesiological Notes, with Appendix to the present time. By John Hanson Sperling, B.A. 3s. 6d.**SPIRIT OF THE CHURCH.** A Selection of Articles from the *Ecclesiastic*. Post 8vo., 7s. 6d.

SPONSOR'S REMEMBRANCE CARD. 5s. 6d. per 100.
THE SPONSOR'S DUTY. To be given at Baptisms. On thin card, 2s. 6d. per 100.

STEERE.—An Historical Sketch of the English Brotherhoods which existed at the beginning of the 18th century. By Dr. Steere. 6d.

STONE.—Ellen Merton, or the Pic-nic. By Mrs. Stone, author of "The Art of Needlework," &c. 1s. 6d.

STORIES FOR YOUNG SERVANTS. With Engravings. Price 2s. in a packet or bound.

No. 1. Deceit and Dishonesty. 2. "Proper Pride." 3. Fine Clothes. 4. Mischief-Making.

STORIES ON THE LORD'S PRAYER. By the Author of "Amy Herbert." Price 6d.

STORY OF A DREAM, or the Mother's Christian Version of Little Red Riding Hood. 1s.

STRETTON.—Guide to the Infirmary, Sick, and Dying. By the Rev. Henry Stretton, M.A., Incumbent of S. Mary Magdalene, Chiswick, one of the Compilers of the *Visitatio Infirmorum*. Price 5s. 6d.

STRETTON.—The Acts of S. Mary Magdalene Considered in Sixteen Sermons, by the Rev. H. Stretton, M.A. 7s. 6d.

STRETTON.—The Church Catechism explained and annotated principally as an aid to the Clergy in Catechizing in Churches. Part I. Price 1s. cloth, interleaved 1s. 6d.

STRETTON.—The Church Catechism Explained, for the Aid of Young Persons. Part First. Abridged from the above. Price 2d.

STRETTON.—The Child's Catechism. 1d.

STRETTON.—A Catechism of First Truths of Christianity Introductory to the Church Catechism. 1d.

STRETTON.—A Brief Catechism of the Bible. 6d., cloth 8d.

STRETTON.—The Scholar's Manual of Devotions, including the Church Catechism, &c. 2d.; cloth, 4d.

STRETTON.—Church Hymns, for the Sundays, Festivals, and other Seasons of the Ecclesiastical Year. Compiled, with an Introduction, by the Rev. H. Stretton, M.A. 1s. With a reduction on numbers.

STRIDE.—Thirty Sketches for Christian Memorials, on sheet, 2s. 6d.; mounted on canvas and varnished, with roller, 6s.

SUCKLING.—Memoir of the Rev. R. A. Suckling, with Correspondence. By the Rev. I. Williams, B.D. New Edition. Fcap. 8vo., price 5s.

SUCKLING.—Sermons, by the late Rev. R. A. Suckling. Edited by the Rev. I. Williams, B.D. New Edition, 5s.

SUCKLING.—Family Prayers adapted to the course of the Ecclesiastical Year. 1s. Cheap edition, 6d.

SUCKLING.—Holiness in the Priest's Household. Second edition. By the late Rev. R. A. Suckling. 6d.

SUCKLING.—Manual for Confirmation and First Communion. Cloth, 6d.

SUMMERLEIGH MANOR; or, Brothers and Sisters. A Tale. Fcap. 8vo. 4s.

SUNDAY: A Poem. By the Rev. Philip Freeman, M.A. 4d.

SUNDAY ALPHABET, The Little Christian's. 4d.; enamel wrapper, 6d.; coloured, 1s.

SUNLIGHT IN THE CLOUDS, &c. Three Tales. 2s.

- SUSAN SPELLMAN**; a Tale of the Silk Mills. By the Author of "Betty Cornwell." 6d.
- SUNSETTING**; or, Old Age in its Glory: a story of happiness, peace, and contentment. 6d.
- SUSANNA**.—A "Home Tale." Price 6d.
- TALLIS**.—Hymns of the Church, Pointed as they are to be Chanted; together with the Versicles, Litany, Responses, &c., by T. Tallis. Arranged by Mr. Pearsall. 1s.
- TAYLOR**, Bp. Jeremy, Prayers contained in the Life of CHRIST. Fcap. 8vo., cloth, 2s. 6d.
- TEALE**.—Lives of Eminent English Divines, by the Rev. W. H. Teale, M.A. With engravings. 5s.
 Life of Bishop Andrewes, 1s. Life of Dr. Hammond, 1s.
 Life of Bishop Bull, 9d. Life of Bishop Wilson, 1s.
 Life of Jones of Nayland. 1s.
- "THE THREEFOLD HEAVENS OF GLORIOUS HEIGHT."** The words from the "Cathedral." The music by M. A. W. 1s.
- THE TWINS**: or, "Thy Will be done." Price 8d.
- THOMPSON**.—Davidica. Twelve Practical Sermons on the Life and Character of David, King of Israel, published in 1827. By Henry Thompson, M.A. Demy 8vo. 3s.
- THOMPSON**.—Concionalia; Outlines of Sermons for Parochial Use throughout the Year. By the Rev. Henry Thompson, M.A. Two vols. 12s.
- THOMPSON**.—Original Ballads, by Living Authors, 1850. Edited by the Rev. H. Thompson, M.A. With beautiful illustrations. 7s. 6d., morocco 10s. 6d.
- THOUGHTS IN SOLITUDE**. Post 8vo. 3s. 6d.
- THRIFT**; or, Hints for Cottage Housekeeping, by the author of "A Trap to Catch a Sunbeam." 2d.
- TIME OF THE END**, and other Poems. Fcap. 8vo., 3s.
- TOMLINS**.—Sermons for the Holy Seasons, by the Rev. R. Tomlins, M.A. 5s.
- TOMLINS**.—Advent Sermons (Second Series). The Four Night Watches; being Four Sermons on Childhood, Youth, Manhood, Age, illustrated by copious references to the ADVENT SERVICES. By the Rev. R. Tomlins, M.A. 1s. 6d.
- TORRY**.—Life and Times of the late Bishop Torry. Edited by the Rev. J. M. Neale, M.A. Demy 8vo., price 14s., with Portrait of the late Bishop.
- TOWER BUILDERS**, and the Two Merchants: Two Allegories. 9d.
- TREBURSAYE SCHOOL**; or, the Power of Example. 6d.
- TRUEFIT**.—Architectural Sketches on the Continent, by George Truefitt. Sixty Engraved Subjects, 10s. 6d.
- TUCKER**.—The Psalms, with Notes showing their Prophetic and Christian Character. By the Rev. W. H. Tucker. 5s.
- TUTE**.—Holy Times and Scenes, by the Rev. J. S. Tute. 3s. Second Series, 3s.
- TUTE**.—The Champion of the Cross: an Allegory. By the Rev. J. S. Tute, B.A. 2s. 6d.
- TWO GUARDIANS**; or, Home in this World. By the Author of "The Heir of Redclyffe." Third edition. 6s.

- THE TWO FRIENDS:** or Charley's Escape. Founded on fact. (A companion tale to Harry and Archie.) By the author of "Little Walter, the Lame Chorister," &c. 6d.
- VALLEY OF LILIES, The.** By Thomas à Kempis. 4d., cloth; 8d., cloth gilt.
- VERSES AND PICTURES** illustrating the Life of our Lord. A packet of Reward Cards for Children. 1s. Second edit.
- VIDAL.**—Home Trials. By Mrs. F. Vidal. 18mo., cloth, 3s.
- VIDAL.**—Esther Merle, and other Tales, by Mrs. Frances Vidal, Author of "Tales of the Bush." 1s. 6d.
- A VOYAGE TO THE FORTUNATE ISLES.** An Allegory of Life. 1s., cloth 1s. 6d.
- WAKEFIELD.**—Charades from History, Geography, and Biography, by Eliza Wakefield. 1s. 6d.
- WAKEFIELD.**—Mental Exercises for Juvenile Minds. 2s.
- WARING.**—Annals and Perennials; or, Seed-time and Harvest. By C. M. Waring. Demy 8vo., beautifully illustrated, 5s.
- WAS IT A DREAM? and THE NEW CHURCH-YARD.** By the Author of "Amy Herbert." 1s. 6d.; paper, 1s.
- WATSON.**—The Seven Sayings on the Cross. Sermons, by the Rev. A. Watson. 3s. 6d.
- WATSON.**—First Doctrines and Early Practice. Sermons for the Young. 2s. 6d., limp 2s.
- WATSON.**—Jesus the Giver and Fulfiller of the New Law. Eight Sermons on the Beatitudes. 3s. 6d.
- WATSON.**—The Devout Churchman; or, Daily Meditations from Advent to Advent. Edited by the Rev. A. Watson, M.A. Two vols. 10s. 6d.; calf, 17s. 6d.
- WATSON.**—Sermons for Sundays, Festivals, Fasts, &c. Edited by the Rev. A. Watson, M.A. 5 vols., 7s. 6d. each.
1st Series, 1 vol.—Whitsunday to the Close of the Church's Year.
2nd Series, 3 vols.—1st Sunday in Advent to the 25th Sunday after Trinity.
3rd Series, 1 vol.—Some occasional offices of the Prayer Book.
- WATSON.**—Churchman's Sunday Evenings at Home. Family Readings, by the Rev. A. Watson. 10s. 6d.; calf, 14s.; mor., 17s.
- WATSON.**—Apology for the Plain Sense of the Prayer Book on Holy Baptism. 2s.
- WATSON.**—A Catechism on the Book of Common Prayer, by the Rev. Alexander Watson, M.A. 3s. Fine Paper edition, 3s. 6d. Part II. 2s.
- WEBB.**—Sketches of Continental Ecclesiology. Ecclesiological Notes in Belgium, &c., by the Rev. B. Webb, M.A. With engravings. 7s. 6d.
- WEST.**—On the Figures and Types of the Old Testament. By the Rev. J. R. West, Vicar of Wrawby with Glandford Brigg, late Fellow of Clare Hall. 1s. 6d.
- WEST.**—Questions and Answers on the Chief Truths of the Christian Religion, for the assistance of younger Teachers and Monitors. By the Rev. J. R. West. 1d. or 7s. per 100.
- WEST.**—Questions on the Chief Truths of the Christian Religion, intended for the use of higher classes. By the Rev. J. R. West. 3d.
- WHYTEHEAD.**—College Life. Letters to an Undergraduate. By the late Rev. T. Whytehead. New edit. Edited by the Rev. W. N. Griffin, M.A. 2s. 6d.

WHITING.—Rural Thoughts and Scenes, by W. Whiting. In a Wrapper, 3s. 6d.

WILBRAHAM.—The Loyal Heart, and other Tales for Boys. Translated from the German, by Frances M. Wilbraham. With Engravings. 2nd Edit. 3s. cloth; in a packet, 2s.

The Loyal Heart—The Golden Locket—The Blind Boy; or, Trust in Providence—The Young Robinson Crusoe—"Thou shalt not Steal"—A Tale of St. Domingo. In a packet, 2s.

WILFORD.—The Master of Churchill Abbots, and his Little Friends. By Florence Wilford. 3s. 6d. cloth.

WILKINS.—Threescore Years and Ten. By George Wilkins, D.D., Archdeacon of Nottingham. 2s. 6d.

WILKINS.—Early Church History. A Lecture delivered before the Literary Society, Southwell, Notts, December 12, 1854. By the Rev. J. M. Wilkins. 8d.

WILKINS.—Lecture on Church Music. 8d.

WILLIAMS.—The Altar, or Meditations in Verse on the Holy Communion. By the author of "The Cathedral." 5s.

WILLIAMS.—Hymns on the Catechism. 8d., cloth 1s.

WILLIAMS.—Ancient Hymns for Children. By the Rev. I. Williams, B.D. 1s. 6d.

WILLIE GRANT, or Honesty is the best Policy. 4d.

WILMSHURST.—Six Sermons, by the Rev. A. T. Wilmshurst. 3s.

WOODFORD.—Four Lectures on Church History, delivered in Advent, 1851. By the Rev. J. R. Woodford. 1s. 6d.

WOODFORD.—Occasional Sermons. By the Rev. J. R. Woodford, M.A. Boards, 7s. 6d. Vol. II., 7s. 6d.

WOODWARD.—Demoniacal Possession, its Nature and Cessation. A prize essay, by the Rev. T. Woodward, M.A. 2s.

WREATH OF LILIES. A Gift for the Young. 3s. 6d.

Being the Scripture account, with easy Commentary and Verse, of the various events in the Life of the Blessed Virgin.

YOUNG CHURCHMAN'S ALPHABET. By the Author of "The Grandfather's Christmas Tale," &c. With Illustrations of the chief events in our Lord's Life, drawn and engraved by R. & H. Dudley. 6d.

New Series of Christian Biography.

IN no branch of devotional literature is the Church of England so deficient, as in Biography. Whether we look to the Fathers of the Primitive and undivided Church, or to those great and good men by whom the Gospel was brought into this land: to those who have toiled and suffered in its defence in every age; or to those who in the privacy of their own homes have lived the most saintly lives among us, there is no accessible record concerning them which we can place in the hands of our people. From these sources it will be the object of the present undertaking to provide a series of interesting Biographical Sketches for general reading.

Already published.

No. 1. The Life of Nicholas Ferrar. 2s. 6d.

No. 2. The Life of James Bonnell. 2s. 6d.

No. 3. The Life of S. Boniface. 2s. 6d.

No. 4. The Lives of Eminent Russian Prelates: Nikon, S. Demetrius, and Michael. With an Introduction on the History, Geography, and Religious Constitution of Russia. 2s. 6d.

No. 5. The Life of Archbishop Laud. 3s. 6d.

Classified Price List of Reward Books,

AND

BOOKS FOR LENDING LIBRARIES.

PENNY.

THE SEVEN CORPORAL WORKS OF MERCY.—

In Seven Tales. In a Packet, or bound in ornamental cover, 6d.

THE SEVEN SPIRITUAL WORKS OF MERCY.—

In a Packet, or bound in ornamental cover, 6d.

THE HALF-HOLIDAY. A Packet of Six Tales, containing Six Different Ways of Spending a Half-Holiday. In a Packet, price 6d.

THE YOUNG SOLDIERS, or THE DOUBLE BIRTH-DAY; and other Tales. A packet of Seven Tales, or bound, 6d.

THE SCHOLAR'S NOSEGAY. Being a series of Tales and Conversations on Flowers. In a neat box, containing 13, price 1s.; or cloth gilt edges, 1s. 6d.

FLOWERS AND FRUIT, ETC. For Little Children. In a neat box, price 1s.; or cloth gilt edges, 1s. 6d.

STORIES AND LESSONS ON THE FESTIVALS, FASTS, AND SAINTS' DAYS. In 32 little books, 2s. 6d. the set. In 3 vols., ornamental cloth, 3s.

VOL. I.
Advent
Christmas Day
Epiphany
Ash Wednesday
Good Friday
Easter Eve
Easter Day
Ascension Day
Whitsunday
Trinity Sunday

VOL. II.
S. Andrew
S. Thomas
S. Stephen
S. John the Evangelist
The Holy Innocents
Circumcision
Conversion of S. Paul
Purification
S. Matthias
Annunciation

VOL. III.
S. Mark
SS. Philip and James
S. Barnabas
S. John the Baptist
S. Peter
S. James
S. Bartholomew
S. Matthew
S. Michael & All Angels
S. Luke
SS. Simon and Jude
All Saints

In packets of 6, price 6d.

Allotment Ground
Cicely and Agnes
First Shilling

Root of Bitterness
Sunday in the Country
What is Liberty?

How to be a Martyr
Hymns for Infant Children

Questions on Christian Doctrine and Practice

Twopence.

In Packets of 13. Price 2s.

Brother's Sacrifice
 Cat and her Kittens
 Dishonesty
 Dumb Boy
 Few Prayers and a Few Words
 about Prayer
 How to be Useful and Happy
 "I am so happy"
 Little Lace Girl
 Little Stories for Little Children
 Margaret Hunt
 Ravens
 Sprained Ankle
 Two Sheep

Annandale
 Child's Mission, The
 Elements of English History
 Lucy Ford
 Mary Wilson, or Self-Denial
 Olga, the Russian Slave
 Pattie Grahame
 Prize, The
 Rose Eglington
 Stray Donkey, The
 Story of a Primrose
 Story of a Promise that was kept
 Tale of a Tortoise
 Thrift
 White Raiment
 William Dale
 Wood Carver, or S. Barnabas' Day

Threepence.

In Packets of 13. Price 3s.

Couper's Few Hints to Mothers
 Easy Catechism on the Old Test.
 Explanation of Scripture Terms
 Glimpse of the Unseen
 Hannah and Alice
 Hymns for Little Children
 Lessons for every Day in the Week
 Life of Dr. Allestree
 London Pride
 Maurice Favell
 Midsummer Day
 Moral Songs
 Neale's Hymns for Children.

1st Series
 Ditto 2nd Series
 Ditto 3rd Series

Narrative Hymns
Phæbe, or the Hospital

Primroses
 Selection from Ancient Church
 Hymns
 Silent John

Fourpence.

1st SERIES.—In a Packet of 13, 4s.

Annie's Grave
 Beating the Bounds
 Bonfire
 Cottage in the Lane
 Drankard's Boy, The
 Halloween Eve
 Mary Cooper
 Pancake Bell
 Railroad Boy
 Robert Lee
 Singers, The
 Sunday Walk and a Sunday Talk
 Wake, The

2nd SERIES.—In a packet of 13, 4s.

Christian Heroism
 Consolation, or Benefits of Inter-
 cessory Prayer
 Day's Pleasure
 Dream of S. Perpetua
 Ellen Meyrick
 Flora and her Children
 Legend of S. Dorothea
 Little Miners
 Little Willie, the Lame Boy
 Miss Peck's Adventures
 Try Again
 Secret, The

Siege of Nisibis
 Autumn and Spring.
 Bereavement
 Christian's Converse
 Easy Lessons for the Festivals
 and Fasts
 Ditto on the Church Services
 Father's Hope
 Holystone, or the Two Penitents
 Horneck's Primitive Christians
 Hugh
 John Borton
 Laura T.
 Little Mary; or, the Captain's
 Gold Ring
 Little Ruth Gray
 Lost One Found
 Choristers of S. Mary's
 Mangin's Catech. on the Church
 Memoir of Helen Ingila

Sixpence. (Continued.)

Sunsetting; or, Old Age in its
Glory
Susanna
Ten Commandments in Verse
The Two Friends
Treasure in Heaven
Trebursaye School
Village Story
Young Churchman's Alphabet
Young Soldiers, bds.

Eightpence.

Finchley Manual—Needlework
Hymns on the Catechism
Johns' Easy Dictation Lessons, cl.
Kettlewell's Companion for the
Penitent
Milman's Voices of Harvest
Nelson's Guide to the Holy Com-
munion
Moral Songs, paper cover
Taylor's Death, Judgment, Hea-
ven, and Hell
Violet, a Tale for Easter-tide
Wilkins' Lecture on Early Church
History
Wilkins' Church Music
The Twins; or, Thy Will be done
Low's Translation of the Holy
Scriptures

Ninepence.

Cousin Rachel. Four Parts
Ken's Practice of Divine Love
Life of Bishop Bull
Life of Jones of Nayland
Moral Songs, in Three Parts
New Year's Eve
Progress of the Church since the
Reformation, cloth
Sanderson's Christian Content-
ment
Tower Builders
Treasure Keeper

Tenpence.

Finchley Manuals, Cooking
Ditto, Gardening
Ditto, Household Work
Ditto, Domestic Fowls
Lives of Englishmen. 3rd Series
Mystery of Marking, cloth
Portions of the Psalms, cloth

One Shilling.

Amy, the King's Daughter
Bessie Gray, cloth
Biddy Kavanagh, &c.
Birdkeeping Boy, cloth
Book of Anecdotes
Book of Church History
Brainard's Journey, cloth
Consecration and Desecration
Castle on the Rock
Catechism on the Incarnation.
Catechumen's Instructor
Charcoal Burners
Child's Book of Ballads, paper
Child's New Lesson Book
Christmas Dream
Christian Child's Book, cloth
Christmas Eve, and other Poems
Christmas Present for Children
Commentary on the Seven Peni-
tential Psalms
Conceited Pig; illustrated
Cosin's Private Devotions
Davies' Lectures on Wellington
Devout Chorister
Drop in the Ocean
Doctrine of the Cross illustrated
Edward Trueman, cloth
Enthusiasm not Religion
Fanny's Flowers
Flower's Classical Tales
Flower's Tales of Faith and Pro-
vidence
Follow Me
Fox's Noble Army of Martyrs
Flowers and Fruit
Gentle Influence
Gresley's Treatise on the Church
Higher Claims
Hill's Stories on the Command-
ments, First Table, cloth.
Holy Men and Women, paper
Hopwood's Child's Geography
Hymns for Little Children, cloth
Hymns on Scripture Characters
Hymns on the Catechism
Johns' Questions on the Penta-
teuch
Knight and the Enchanters
Life of Bishop Andrewes
Life of Bishop Wilson
Life of Dr. Hammond
Little Annie and her SA

One Shilling. (Continued)

Little Gardeners, cloth
 Meeting in the Wilderness
 Michael the Chorister, cloth
 Midsummer Eve, cloth
 Midsummer Holidays
 Milman's Voices of Harvest, cl.
 Milman's Way through the Desert
 Monro's Dark River, stiff cover
 Monro's Combatants ditto
 Monro's Revellers, &c. ditto
 Monro's Vast Army, stiff cover
 Monro's Journey Home
 Monro's Dark Mountains
 Monro's Harry and Archie, complete
 Moral Songs, cloth
 Neale's Hymns for Children, cl.
 Neale's Hymns for the Sick, cl.
 Paget's S. Antholin's
 Patrick's Parable of the Pilgrim
 Pearson's Home Tales
 Phipps' Catechism on Scriptures
 Poems on Old Testament Subjects. Part I. and II. cl.
 Prisoners of Craigmaccaire
 Samuel; a Story for Choristers
 Scholar's Nosegay
 Shepherd of the Giant Mountain
 Sister's Care, cloth
 Sister Rosalie, cloth
 Steps to the Altar
 Stories on the Beatitudes
 Story of a Dream
 Stretton's Church Catechism Explained
 Stretton's Catechisms, cloth
 Stream, The
 Tales of the Empire
 Treatise on the 84th Psalm bound
 Verses with Pictures. Packet.
 Voyage to the Fortunate Isles
 Was it a Dream? and The New Churchyard
 Young Churchman's Manual
 Conversations on the Church Service, 1s. 3d.
 Heygate's Manual, 1/, 1/3, 1/4.
 Neale's Christian Heroism, 1s. 4d.
 Paget's Rich and Poor. 2 Parts, 1s. 4d. each.
Tracts for the Working People, cloth, 1s. 4d.

One and Sixpence.

Agnes Brown
 Art of Contentment
 Charcoal Burners, cloth
 Charlton's English Grammar
 Child's Book of Ballads, cloth
 Child's New Lesson Book, cloth
 Christian Servant Taught, Pt. I.
 Ditto, Part II.
 Christian Servant's Book
 Conv. with Cousin Rachel, I., II.
 Consecration and Deseccration
 Early Friendship
 Enthusiasm not Religion, cloth
 Fanny's Flowers, cloth
 Finchley Manual of Cooking.
 Best Edition
 Fouqué's Aslauga and her Knight
 Frederick Gordon
 Going Home, cloth
 Gresley's Holiday Tales, stiff cover
 Higher Claims
 Hymns for Public and Private Use
 Ivo and Verena, limp cloth
 Little Annie and her Sisters
 Margaret, an Olden Tale
 Milman's Way through the Desert
 Paget's Luke Sharp
 Parish Tracts, (8 Tales) cloth
 Poole's Churches.
 Popular Tales from the German
 Pye's Ecclesiastical History
 Readings from Holy Scripture
 Reformed Village
 Robert Marshall, &c., cloth
 Rockstro's Stories on the Commandments, Second Table
 Russell's Lays of the Early Church
 Short History of Deacons
 Stone's (Mrs.) Ellen Merton
 Stories on Proverbs
 Swedish Brothers
 Tales of the Empire
 Taylor's Life of Christ
 Vidal's Esther Merle
 Wakefield's Five Hundred Characters from History, &c.
 Was it a Dream? and the New Churchyard
 What we are to Believe
 Williams' Ancient Hymns for Children

Fasts and Festivals
Gresley's Clement Walton, stiff
cover
Gresley's Siege of Lichfield, do.
Gresley's Charles Lever, ditto
History of France, limp cl.
History of Portugal, ditto
History of Scotland, limp cl.
History of Spain, ditto
Neale's English History, ditto
Neale's Church Tour, Part I.
Ditto Part II.
Mossman's Glossary of Scrip-
ture Words.

Adams' Cressingham
 Arden's Manual of Catechetical
 Instruction
 Arnold's History of Ireland
 Benn's Lays of the Hebrews
 Bezzant's Geographical Questions
 Charles Dallaway
 Christian Servant's Book, bound
 Christian Servant Taught, Pt. III.
 Ditto Part IV.
 Churton's Lays of Faith and
 Loyalty
 Flower's Classical Tales
 Flower's Tales of Faith and Pro-
 vidence
 Fox's Noble Army of Martyrs
 Fox's Rome, limp cl.
 Gresley's Forest of Arden, stiff co.
 Gresley's Church Clavering, do.
 Gresley's Holiday Tales, cloth
 Gresley's Henri de Clermont
 Inheritance of Evil
 Ivo and Verena
 Ken's Practice of Divine Love
 Ken's Preparatives for Death
 Lord of the Forest
 Lucy, the Housemaid, &c.
 Manger of the Holy Night
 Mary and Mildred
 Moberly's Stories from Herodotus
 Mrs. Boss's Niece
 Neale's Christian Endurance
 Neale's Christian Heroism
 Neale's Deeds of Faith

Neale's Evenings at Sackville
College
Neale's Greece, limp cloth
Neale's Stories from Heathen
Mythology
Our Christian Calling
Paget's Milford Malvoisin
Sacred History. Old Test.
Ditto New Test.
Scenes in the Lives of Christian
Children
Smith's Devout Chorister, cloth
Stories of Holy Men and Women
Stories of Youth and Childhood
Sunlight in the Clouds
Wakefield's Mental Exercises

Baron's Little Daughter and
 other Tales
 Child's New Lesson Book, col.
 Christian Gentleman's Daily Walk
 Church Poetry
 Dunster's Stories from Froissart
 Echoes of Old Cornwall
 Goodrich's Claudia
 Gresley's Colton Green
 Heygate's Godfrey Davenant
 Heygate's Godfrey Davenant at
 College
 History of France
 History of Portugal
 History of Scotland
 Hopwood's Geography
 Hymns and Scenes of Childhood
 Island of Liberty
 Johns' History of Spain
 Kempis' Soliloquy of the Soul
 Langley School
 Lester's Guardian Angels
 Life of S. Boniface
 Life of James Bonnell
 Life of Nicholas Ferrar
 Loraine's Lays of Israel
 Little Alice
 Margaret; an olden Tale
 Mirror of Young Christians
 Monro's Combatants
 Monro's Dark River
 Monro's Revellers, &c.
 Monro's Stories of Cottagers
 Monro's Dark Mountains
 Monro's Vast Army
 Monro's Journey Home

Two and Sixpence. (Contin.)

Neale's Mirror of Faith
 Neale's English History for Children
 Neale's Egyptian Wanderers
 Neale's Lent Legends
 Neale's Mediæval Hymns
 Paget's Luke Sharp
 Paget's Hope of the Katzekopfs
 Paget's Tales of Village Children
 Vol. I. Ditto, Vol. II.
 Paget's Christian's Day
 Parish Tracts, cloth
 Pietas Metrica
 Poole's Churches, their structure,
 &c. (cloth)
 Poole's Sir Raoul de Broc
 Poynings; a Tale of the Revolution
 Rainy Mornings with Aunt Mabel
 Snowball and other Tales
 Steps to the Altar, rubricated
 Sonnets and Verses
 Tales of a London Parish
 Theodore, his Brother and Sisters
 The Exiled Soul
 Tute's Champion of the Cross
 Walter the Schoolmaster
 Whytehead's College Life
 Wilkins' Threescore Years and
 Ten
 Churchman's Companion. Vols.
 I. and II. 2s. 9d. each.

Three Shillings.

Companion to Sunday Services
 Flower's Lucy Ashcroft
 Flower's Reading Lessons for
 Schools
 Fox's History of Rome
 Gresley's Frank's Trip, to the
 Continent, stiff cover
 Holy Men of Old
 Johns' Collects and Catechising
 Lord of the Forest and his Vassals
 Neale's Church History
 Neale's Greece
 Neale's Unseen World
 Smith's Devout Chorister
 Time of the End
 Tute's Holy Times and Scenes
 Vidal's Home Trials
 Watson's Catechism on Common
 Prayer

Three and Sixpence.

Adams' Fall of Cæsus
 Alice Beresford
 Basil the Schoolboy
 Benn's Solitary; or, a Lay from
 the West.
 Birthday
 Captive Maiden
 Cecil Dean
 Church Catechism Explained
 Church Floral Decoration
 Coheiress of Willingham
 Divine Master
 Five Tales of Old Time
 Glorious City
 Gresley's Charles Lever
 Gresley's Clement Walton
 Herb of the Field
 Heygate's William Blake
 Jackson's Stories, Vol. III.
 Lady Ella
 Life of Archbishop Laud
 Lyra Apostolica
 Lyra Sanctorum
 Maiden Aunt
 Memoir of Rev. E. J. R. Hughes
 Neale's Duchener; or, the Re-
 volt of La Vendée
 Neale's Stories of the Crusades
 Owlet of Owlstone Edge
 Scenes and Characters
 Scripture History for the Young
 Songs and Hymns for the Nursery
 Songs of Christian Chivalry
 Whiting's Rural Scenes
 Wilford's Master of Churchill
 Abbots
 Wreath of Lilies
 The Churchman's Companion.
 Vols. III. to XXI.

Four Shillings.

Gresley's Church Clavering
 Gresley's Forest of Arden
 Gresley's Siege of Lichfield
 Jackson's Stories and Catechi-
 sings, vol. III.
 Summerleigh Manor

Four and Sixpence.

Gresley's Bernard Leslie
 Gresley's Frank's Trip to the
 Continent
 Gresley's Coniston Hall
 Hicks' Lectures on the Incar-
 nation
 Ion Lester

Five Shillings.

Annals of Virgin Saints
 Bunbury's Evenings in the Py-
 renees
 Church (The) in the Cloisters;
 or, Monks and Monasteries

Jackson's Stories and Catechi-
 sings, Vol. I. & II.
 Jenkins' Cotemporary Annals of
 the Kings of Israel, &c.
 Henrietta's Wish
 Memoir of Rev. R. A. Suckling
 Milman's Love of the Atonement
 Our Doctor and other Tales
 Paget's Sursum Corda
 Paget's Warden of Berkingholt
 Rosa's Summer Wanderings
 S. Alban's; or, the Prisoners of
 Hope
 Teale's Lives of English Divines
 Williams' Altar, or Meditations
 in Verse

NEW TRACTS, ETC.**LONDON PAROCHIAL TRACTS.**

- 1 Conversion, in Two Parts. 2d., or 14s. per 100.
- 2 Be One Again. An Earnest Entreaty from a Clergyman to his People to Unite in Public Worship. 1d., or 7s. per 100.
- 3 The Church a Family; or, a Letter from a Clergyman to the Parishioners upon their Blessings and Duties as Members of the Household of God. 1½d., or 10s. 6d. per 100.
- 4 Advice to Christian Parents. 1d., or 7s. per 100.
- 5 The Privilege of Daily Service. 1d., or 7s. per 100.
- 6 The Church Service and Church Music. 1d., or 7s. per 100.
- 7 A Few Words to Choristers. ½d., or 3s. 6d. per 100.
- 8 The Mystery of Godliness. 1d., or 7s. per 100.
- 9 A Few more Words to Choristers. ½d., or 3s. 6d. per 100.
- 10 The Worship of the Body; being a Few Plain Words about a Plain Duty. 1d., or 7s. per 100.
- 11 The Use of Confirmation. 2d., or 14s. per 100.
- 12 On Almsgiving. ½d., or 3s. 6d. per 100.
- 13 The Way to become Rich. ½d., or 3s. 6d. per 100.
- 14 A Popular View of Anglo-Catholicism and Anglo-Catholics. 1d.
- 15 On the Reverence we ought to show in the House of God. ½d.
- 16 On Unchastity before Marriage. 1d. or 7s. per 100.
- 17 Amy, the Factory Girl. ½d., or 3s. 6d. per 100.
- 18 On Almsdeeds. ½d., or 3s. 6d. per 100.
- 19 How to Spend the Lord's Day Profitably. ½d., or 3s. 6d. per 100.
- 20 Conditions of Prayer. ½d., or 3s. 6d. per 100.
- 21 A Few Words to the Parents of National School Children. ½d.
- 22 The Misery of Sin. By the Rev. R. G. Boodle. 1d.
- 23 The Danger of Sin. By the same Author. 1½d.
- 24 The Object of this Life. By the same Author. 1d.
- 25 On Fasting. By the Rev. Frederick Poynder. 2d.
- 26 Thoughts on Turning to the East at the Creed. 1d.
- 27 Bravery: What is it? 1d.
- 28 A Watchman's Words in time of danger. 1d.

POPULAR TRACTS, Illustrating the Prayer Book of the Church of England.

Already published :

- 1 The Baptismal Services. New Edition. 2d.
- 2 The Dress of the Clergy, with an Illustration. New Edition. 2d.
- 3 The Burial Service. With an Appendix on Modern Burials, Monuments, and Epitaphs, containing Seven Designs for Headstones, and an Alphabet for Inscriptions. 6d.
- 4 The Ordination Services. 4d.

PARISH TRACTS. In 1 vol., price 2s. 6d. cloth, or in separate parts.

- 1 Wandering Willie, the Sponsor. 2d.
- 2 Dermot, the Unbaptized. 3d.
- 3 Old Robert Gray. 3d.
- 4 The Ministration of Public Baptism of Infants to be used in the Church. 4d.
- 5 Short and Simple Forms of Family Prayer. 2d.
- 6 Short Instructions and Devotions for the Sick. 2d.
- 7 A Word of Counsel to the Parents of Children attending Parochial Schools. 1d.
- 8 Little Betsy. A Village Memoir. 2d.
- 9 Mabel Brand. A Tale of the Burial Service. 3d.
- 10 A Plain Sermon respecting Godfathers and Godmothers. 1d.

Complete in 1 vol. cloth, 2s. 6d. Nos. 1, 2, 3, 8, and 9, bound together, limp cloth, 1s. 6d.

TRACTS ON CHRISTIAN DOCTRINE AND PRACTICE.

- 1 The Church of CHRIST. 1d., or 7s. per 100.
- 2 On Fasting. 1d., or 7s. per 100.
- 3 A Word to Parents. 2d.
- 4 The Church Visible and Invisible. 3d.
- 5 My Parishioner Cautioned. 2d.
- 6 The Presence of God. 2d.
- 7 Bishop Jolly's Address on Baptism. 6d.
- 8 Examine and Communicate. 2d.
- 9 The Story of Old Ambrose. 2d.
- 10 A Catechism on the Church. 1½d.
- 11 A Few Words on Public Worship. 1½d.
- 12 Plain Prayers, with Directions how to Pray. 1½d., 3s. 6d. per 100.
- 13 The Creeds of the Church. 2d.
- 14 Evangelical Truth and Apostolical Order. A Dialogue. 2d.
- 15 The Christian State. 2d.
- 16 Robert Langley and Thomas Mott. 3d.
- 17 Scripture Dialogues.—No. 1, Conscience. 1d., or 7s. per 100.
- 18 Anglo-Catholic Piety—George Herbert. 1d., or 7s. per 100.
- 19 Regeneration and Conversion. 2d.
- 20 On Keeping the Church Festivals. 1d., or 7s. per 100.
- 21 *Baptismal Regeneration, a Doctrine of the Church of England, and its Practical Effects considered.* 3d., or 21s. per 100.
- 22 *On the Holy Scriptures.* 1½d.

- 23 The Duty and Benefits of Fasting. 2d.
- 24 The Providence of God. 1d.
- 25 The Death of the Righteous. 2d., or 14s. per 100.
- 26 Zeal for the House of God. 4d.
- 27 Plain Remarks on Baptism and the Registration Act. 1d., or 7s. per 100.
- 28 Reasons for being a Churchman. 1d., or 7s. per 100. (Or the same on a sheet.)
- 29 Prayers for Schools. 1d.
- 30 Liberty of Conscience; or, a Dialogue about Church and Meeting. 3d.
- 31 On Holy Thursday, or Ascension Day. 1d.
- 32 Prayers from the Liturgy, arranged for Private or Family Use. 4d.
- 33 The Guilt and Danger of Sin. 2d.
- 34 Instructions in Confirmation. By Robert Nelson, Esq. 1d.
- 35 The Two Carpenters. 2d.
- 36 The Bliss of Heaven. 1d.
- 37 Man Fearfully and Wonderfully Made. 2d.
- 38 The Life of S. James. 2d.
- 39 Reasons against Joining a Dissenting Congregation. 4d.
- 40 The Honour of the Sanctuary. 14d.
- 41 The Village Feast. 1d.
- 42 On Absolution. 2d.
- 43 Church Matters. 2d.
- 44 A Word in Season (on the Sin of Intemperance). 2d.
- 45 The Gospel Invitation. (For the Additional Curates' Fund.) 2d.
- 46 An Address to the Parents of the Children at a Parish School. 1d.
- 47 Obedience to Spiritual Governors. 2d.
- 48 The House of God. 1d.
- 49 The Danger of Dissent. 2d.
- 50 Infant Baptism, or John Jackson's Christening. 2d.
- 51 The History of S. Peter. 2d.
- 52 Confirmation; its Authority and Benefits plainly stated. 2d.
- 53 The Daily Service. 2d.
- 54 Life of the Rev. John Bold. 2d.
- 55 On Frequent Communion. 2d.
- 56 The Gospel after the Pentecostal Pattern. 2d.
- 57 The Commission of the Christian Priest. 1d.
- 58 On Daily Public Worship; an Address to a Village Congregation. 14d.
- 59 The Order for Public Prayer *Daily*, not Weekly. 14d.
- 60 A Catechism on the Church. 2d.
- 61 The Lent Fast. 1d.
- 62 The Bible Society Contrary to the Bible and Hostile to the Church. 2d.
- 63 The Nature and Benefits of Holy Baptism. 6d.
- 64 The Unbaptized Sceptic. 14d.
- 65 Devotions for the Morning and Evening of each Day of the Week. 6d.
- 66 Modern Methodism. A Dialogue. 3d.
- 67 Modern Methodism. A Dialogue. Part II. 2d.
- 68 A Country Curate's Protest against Methodist Interference. 2d.
- 69 Dialogues on Confirmation. 4d.

Vols. I., II., III., IV., and V. are now published 2s. 6d. each, cloth.

FOUR-PAGE TRACTS, suited also for Tract Covers.

1 Scripture Rules for Holy Living—2 Baptism and Registration—3 George Herbert—4 Dreamland—5 Songs for Labourers—6 Plain Directions for Prayer, with a few Forms—7 Reasons for Daily Service—8 Easter Songs—9 The Good Shepherd—10 Morning and Evening Hymns—11 A Few Reasons for Keeping the Fasts and Festivals—12 The Church Calendar. 2s. in Packets of 50.

TRACTS FOR THE WORKING PEOPLE. By SOATHENES.

1 Thoughts on the late Revolution in France—2 Communism and Chartism—3 The Special Constable and the Chartist—4 Six New Points for the Charter—5 On the Origin of Property—6 Employment of the People—7 The Destiny of Nations—8 The Red Republicans.

The above may be had strongly bound in cloth, suited to Lending Libraries in Manufacturing Districts. 1s. 4d.

COTTAGE TRACTS.

1 Faith and the Sacraments—2 Infant Baptism—3 Holy Communion. Fitness and unfitness—4 Holy Communion necessary to Salvation—5 The Incarnation. Holy Communion—6 Half-Baptism—7 Confirmation.

Nos. 1, 2, 3, 4, and 7, 1d. each; or 2s for 1s. 6d. No. 5, 2d.; or 2s for 3s. No. 6, 4d.; or 2s for 9d.

THE POOR CHURCHMAN'S FRIEND: a Series of Tracts for the Instruction of the Poor Man in Church matters.

- 1 Churchmen the Followers of no Man. 1d.
- 2 Why Churchmen are called Tractarians. 1½d.
- 3 Churchmen no Romanizers. 1½d.
- 4 The Voting Down High Churchmanship set at its real value. 1½d.
- 5 Neglected Church Laws not Obsolete. 1d.
- 6 Grievances of the Church. 1½d.

These Tracts are intended to meet a want peculiarly felt in these times, namely, of some popular method of imparting information to the humbler classes on matters relating to the present circumstances of the Church. Bound together, 9d.

TRACTS ON CHURCH PRINCIPLES.

- 1 On the Present Grievous loss of Christian Unity. 1d.
- 2 On the Submission Due to Lawful Authority. 1d.
- 3 The Apostolic Succession. 1½d.
- 4 The Apostolic Succession: An Anecdote, showing that all Persons hold the doctrine though they may say they do not. 1½d.
- 5 What Place of Worship is it *my Duty* to Attend? 1½d.
- 6 On the right of calling public assemblies for Divine Worship. 1d.
- 7 On the nature of a Sacrament. 1½d.
- 8 The Doctrine of Baptism. Part I. 1½d.
- 9 On the Doctrine of the Holy Eucharist. 1½d.
- 10 Instructions for Confirmation. 1½d.
- 11 On the Church. 1d.

TRACTS FOR THE MIDDLE CLASSES. Published under the superintendence of the South Church Union.

- 1 Why a Man may not Marry his Deceased Wife's Sister. 1d.
- 2 On the Appointment of Bishops. ½d.
- 3 On Education. 1d.
- 4 Catholic or Protestant? ½d.
- 5 The Kingdom of CHRIST. 1d.
- 6 Religious Liberty, what is it? 1d.
- 7 They meant what they said, and they did it. 1d.

THE WAKEFIELD TRACTS. Familiar Conversations on the Doctrines and Practice of the Church. Second Series, 15 Tracts, 1d. each.**BOYNE HILL TRACTS.**

1. What must I do to be saved? 2d.
2. Conversion. 2d.
3. The Bible and the Prayer Book. 1½d.
4. The Church the Pillar of the Truth. 1½d.

TRACTS FOR PAROCHIAL DISTRIBUTION. By the late Rev. E. J. R. Hughes, Curate of Lythe, and Runciton Holme. Holy Baptism.

On the necessity of frequenting the Holy Communion.

What I would do were I a Sponsor.

How to spend the Lord's Day profitably.

What ought I to do in order to receive the full benefits of public worship?

Why I do not go to Meeting.

Price 2d. the set, or 14s. per 100.

CONFIRMATION.

Devotions before and after Confirmation. 2d.

Short Devotions for those who desire to be Confirmed. 1d.

Instructions on Confirmation. 2d., or 14s. per hundred.

Address to Candidates for Confirmation. 1d., or 7s. per hundred.

Confirmation Catechetically Explained. By the Rev. W. BLUNT, M.A., Curate of S. Botolph, Aldgate. 3d., or 21s. per 100.

The Seal of the Lord. A Catechism on Confirmation. By the Bishop of BRECHIN. 1½d., or 10s. 6d. per 100.

Questions and Answers on Confirmation. 6s. per 100.

Instructions about Confirmation. 1d., or 7s. per 100.

The Use of Confirmation. By the Rev. W. GRESELEY. 2d.

Meditations on Confirmation. By the Rev. R. MILMAN, Vicar of Lamborne. 2nd edit., 3d.

A Plain Tract on Confirmation, with Prayers. 2d., or 14s. per 100.

Questions proposed to Candidates for Confirmation. 2d.

A Manual for Christians Unconfirmed. 2d., or 14s. per 100.

A Manual for Unbaptized Children. 2d. or 14s. per 100.

A Manual for Unbaptized Adults. 2d. or 14s. per 100.

Plain Remarks upon Baptism and Spiritual Regeneration. 1d.

The Christian Knight. An Address on Confirmation. By the Rev. J. E. Millard. 1d.

Helps for Confirmation and First Communion. 6d.

Catechetical Exercise on the Confirmation Service. By the Rev. G. J. Davies. 6d.

The following have been printed separately for distribution to Catechumens:—from the Rev. H. Newland's Lectures on Confirmation and First Communion:—

Special Lectures on matters of Conscience, addressed to the Catechumens and their Sponsors in the School-room or in the Church on Week-day Evenings: with Questions for Self-examination on the Commandments. 48 pages, 6d.

The Questions may be had separately.

Conversations. 1. The Meaning of Confirmation. 2. The Use of Confirmation. 3. Dangers of Habitual Confession. 4. Lead us not into Temptation. 5. The Lord's Supper. 6. Sacramental Grace. 24 pages, 3d.

Heads of Catechetical Instruction. 1d.

Hymns for Confirmation. 1d.

Letter on Infant Baptism. 1d.

Certificates of Baptism, &c. For pasting into Prayer-Books, &c. 2s. 6d. per 100.

Lecture on the Communion Service, delivered in the week preceding the Celebration. Sermon at the Celebration of the Holy Communion. The Church, a Sermon addressed to those who were lately Catechumens, but who, having been Confirmed, have just been admitted to their First Communion. 24 pages, 3d.

Examination Papers. 9 for 1s.

Confession as it is in the Church of England. 4d.

CERTIFICATE CARDS OF CONFIRMATION, &c.

Certificates of Confirmation and Holy Communion. Printed in red and black, 2d., or 14s. per 100; strong Paper cloth Envelopes for ditto, 4s. per 100. Parchment ditto, 2½d. each.

Certificates of Baptism, Confirmation, and First Communion. On a large Card. 2d., or 14s. per 100.

Certificate of Confirmation and Communion, on a beautifully Ornamented large Card. 2d.; also new design, 3d.

Certificates of Baptisms and Burials. 2s. 6d. per 100.

Certificates of Marriages. 3s. 6d. per 100.

Parchment Registers of Baptisms, Marriages, and Burials for the Registration Office.

Ditto on Paper for the Vestry.

School Check Card. 3s. 6d. per 100.

Notice of Baptism. 2s. 6d. per 100.

My Duty at the time of Confinement. 2s. 6d. per 100.

Plain Reasons for worshipping God in His Temple. 1d.

Why do you turn to the East? 2d.

The Talisman. A Poem, by C. A. M. W. 6d.

How to Spend Sunday Well and Happily. 1d., or 7s. per 100.

Address to Parents of Children at National and Sunday Schools. 1d.

A Few Words on the Blessed Sacrament of the Lord's Supper. 2d.

The Sponsor's Duty, for giving to Sponsors at the time of Baptism. 2s. 6d. per 100.

A Midday and Midnight Hymn. By the Rev. J. Ford. 3d. each.

Te Deum Laudamus. With music. 3d.

**LONDON: JOSEPH MASTERS, 23, ALDERSGATE STREET, ?
AND 78, NEW BOND STREET.**



